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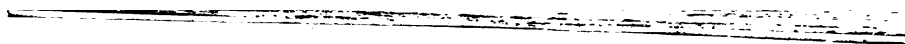
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INTRODUCTION

TO

THE (HINDUSTANI) LANGUAGE:

IN

THREE PARTS,

VIZ.

A GRAMMAR, VOCABULARY, AND READING LESSONS.

THIRD EDITION, IMPROVED.

BY

REV. W. YATES,

AUTHOR OF A SUNSCRIT GRAMMAR ON A NEW PLAN, &c.

TRANSFERRED INTO THE ROMAN CHARACTER BY REV. J. THOMAS.

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P R E F A C E.

THE Hindustání language, from the extent to which it is spoken, and from the capacity which it possesses of expressing ideas on any subject with facility, deserves the attention of every European in this country. The design of the present publication is to supply a short and easy introduction to this popular tongue.

It must be observed, that the Hindustání or Urdú differs essentially from the Hindí or Hindúí, the former being derived principally from the Arabic or Persian, and the latter from the Sanskrit. The inflections of both being the same, and the strange admixture of them that frequently obtains, where both are spoken in the same city, have led some to the erroneous conclusion that they are the same language; whereas the Urdú is *peculiar in its application* to the Musalmán population in every part of India, while the Hindúí *applies only* to the Hindus in the Upper Provinces.

The work is divided into three parts, and contains a Grammar, a Vocabulary, and a select assortment of Reading Lessons.

The first part of this volume, though concise, will be found to contain all the important grammatical rules that are to be met with in much larger works. Condensation, perspicuity, and arrangement have been the great objects at which the author has aimed. The Syntax of the different parts of speech has been intermixed with the Etymology, in order to save the multiplying of chapters, and with a view of comprising every thing necessary to be said on one subject in one place, which

JUN 10 1922

is an important advantage, when it can be secured without creating confusion. Both the size and design of the work prevented the introduction of a regular system of Prosody; this is not considered as a part of Grammar by the Natives, and if included in it, could be studied with profit only by those who are acquainted with the Arabic and Persian languages.

The second part contains a Vocabulary of nouns, adjectives, and verbs. In supplying the list of substantives, an attempt has been made to remove the difficulty arising from their gender, which is confessedly a source of great perplexity to a learner, both in speaking and in writing. It is so, because the gender of the noun affects the final terminations of adjectives, pronouns, and verbs to such an extent, that it is impossible for a person, with certainty in his own mind, to speak or write a single sentence correctly without a knowledge of it. If the substantive is feminine, adjectives ending with a vowel must be changed to agree with it; as *burá ádmí*, a bad man; *burí chíx*, a bad thing. If the substantive is feminine, the possessive case of all the pronouns must, like the adjectives, be made to agree with it; as *merá ghar*, my house; *merí kitáb*, my book. In like manner the verbs must agree with their nominative case, not only in number and person, but also in gender; as, *ádmí átá*, the man comes; *qurat áttí*, the woman comes. This being the case, it is desirable that some plan should be adopted, by which the learner may be able to distinguish a feminine from a masculine noun. No rules of grammar are found sufficient for this purpose, as may be seen from the confession of the best grammarians. "Males and females are naturally masculine and feminine, whatever their terminations may be: *ee* (*í*), *t*, *sh*, are in general feminine, while *a* (*á*), *u* (*a* or *ah*), and all the rest, (there being no

neuter in Hindustání,) may be treated as masculine finals, till the scholar learns the reverse from practice, the grammar, and dictionary*." " Rules on the subject of gender are extremely vague in the Hindustání, and practice in the language must be appealed to as the only sure guide†." Committing the subject, however, entirely to practice, leaves the student in a labyrinth for a considerable period, which, to a mind resolved on certainty, is far from being happy. With a view, therefore, to remove this difficulty, a list of the nouns contrary to, or not to be accounted for by rule, has been given in the second part: these being known, all others may be considered as regular, according to the rules of the grammar. To these a list of such regular nouns as occur in the Reading Lessons has been prefixed, by which addition the work is made complete; and it is believed, the first and second parts now contain an explanation of all the words that occur in the third.

The third part consists of Reading Lessons, and is divided into five chapters, each containing a number of sections. The first chapter is a collection of simple sentences, familiar and moral: the second, a selection of short and easy fables: the third, a collection of anecdotes, partly from the Hindí Story-Teller, and partly translated from English: the fourth, a selection of stories from the *Khírad-Afroz*: and the fifth, of argumentative pieces from the *Iḡhwán-us Sufá*. Care has been taken that all the Reading Lessons should be pure Hindustání, without that admixture of Sanskrit words, which is sometimes admitted; and the chapters have been so arranged, as to rise one above another in difficulty: so that, after being perfectly master of these, the student will be able to proceed to any other work in Hindustání.

* Gilchrist.

† Shakespeare.

The author is sensible, that there are persons in this country who might have executed the task which he has undertaken, in a much better manner; but as their time is chiefly occupied in more important, or more pressing engagements, and as the want of an introductory work of the kind was once felt by himself, and he doubts not is still felt by many others, he thought himself justified in making this attempt, hoping that it might prove useful to such as are commencing the study of the Hindustání language.

Since the printing of the second edition in the Arabic character was commenced, the propriety of writing the Hindustání in the Roman character has been warmly advocated; and a systematic scheme, after the plan of Sir Wm. Jones, adopted for that purpose. The friends of that system having requested me to allow them to put this work into the Roman character, I cheerfully consented; and a third edition of it, in the Romanized form, is now presented to the Public as the result of their labours.

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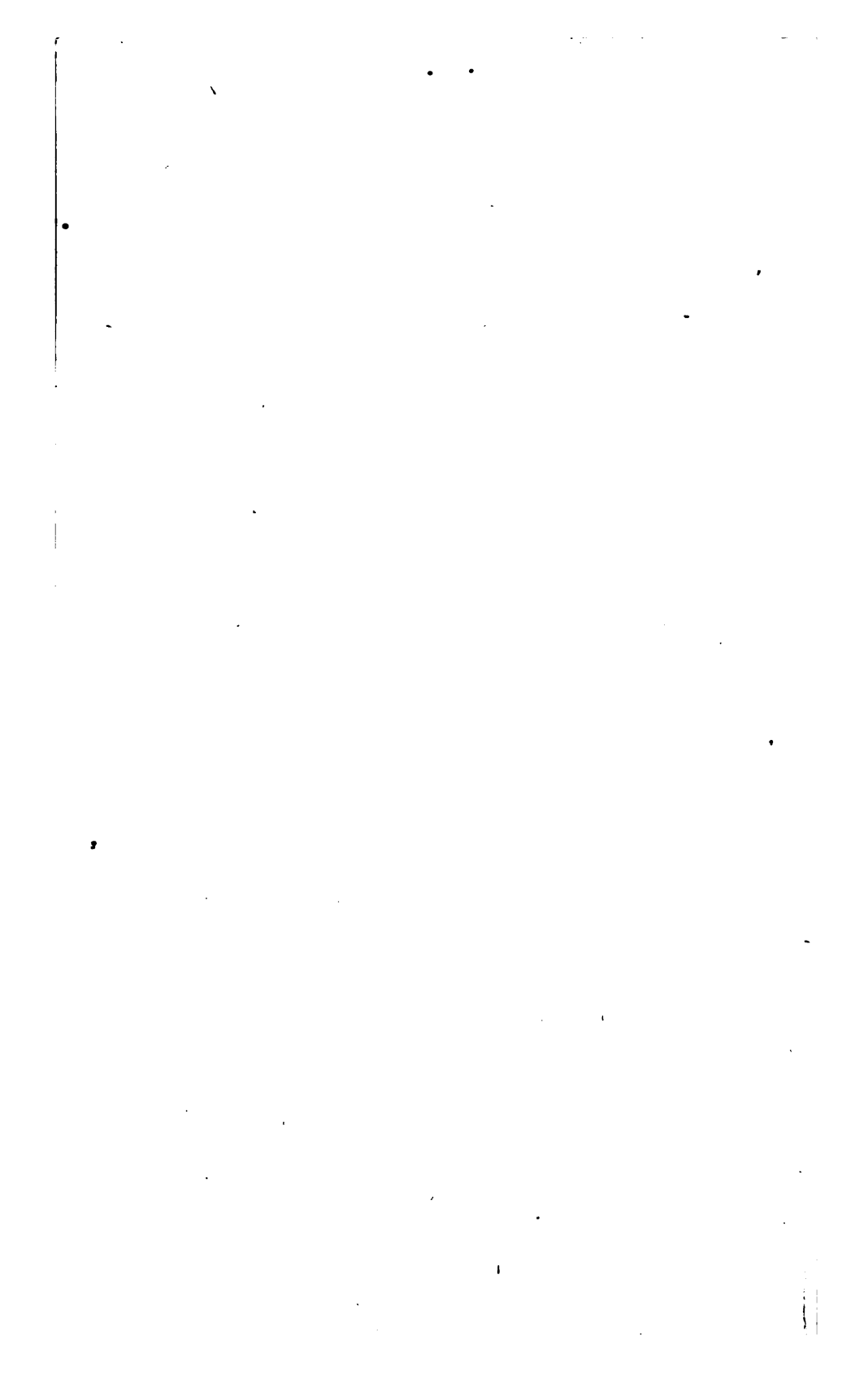
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PART I.

A G R A M M A R.



CHAPTER I.

OF THE LETTERS, &c.

THOSE letters of the Hindustání language, which are of Persian origin, when expressed in the Roman character, will be as follows :—

<i>Letters.</i>	<i>Names.</i>	<i>Letters.</i>	<i>Names.</i>
á	álif *	ş	swád
b	be	z	zwád
p	pe	t	toe
t	te	z	zoe
ş	se	a, &c.	aign
j	jím	gh	ghain
ch	che	f	fe
h	he	q	qáf
kh	khe	k	káf
d	dál	g	gáf
z	zál	l	lam
r	re	m	mím
z	ze	n	nún
zh	zhe	w	w or v
s	sín	h	he
sh	shín	y	ye

In addition to these there are diacritical marks for *a* and *u*, and compounds for *i*, *ú*, *é*, *ai*, *ó*, *au*.

* For the pronunciation of these letters see pages 3, 4, &c.

To the preceding letters from the Persian, the following of Hindu origin are added:—

<i>Letters.</i>	<i>Names.</i>	<i>Letters.</i>	<i>Names.</i>	<i>Letters.</i>	<i>Names.</i>
kh	kha	ṭ	ṭa	th	tha
gh	ghā	ṭh	ṭhā	dh	dha
chh	chha	ḍ	ḍha	ph	pha
jh	jha	ḍh	ḍha	bh	bha
r	ra	and perhaps ṇ			

The letters thus obtained from two different sources may be divided into vowels and consonants:

Vowels.

a	i	u	short
á	í	ú	long
e	ai	o au	diphthongs.

Consonants.

k	kh	g	gh	ḡ	q	h	ḥ	<i>Gutturals.</i>
ch	chh	j	jh	s	h	z	z	<i>Palatines.</i>
ṭ	ṭh	ḍ	ḍh					<i>Linguals.</i>
t	ṭ	th	d	dh	s	ṣ	ṣ	<i>Dentals.</i>
p	ph	f	b	bh	m			<i>Labials.</i>
y	r	r	l	v	w			<i>Semivowels.</i>
n	ṇ							<i>Nasals.</i>

The whole reduced to the order of the English alphabet will stand thus: a á ă ai au b bh ch chh d dh ḍ* ḍh e f g gh ḡ h ḥ i í j jh k kh ḵ l m n ṇ o p ph q r r s ṣ ṣ sh t th ṭ ṭh u ú v w y z ṛ ṛ zh.

* Dots are put to distinguish one letter from another; they are applied to those which are of the least frequent occurrence.

That the learner may be able to pronounce the Hindustání language correctly by means of the Roman letters, it will be necessary here to explain the name and power of each letter.

1. *Of the Names and Powers.*

a akár is pronounced like *a* in *above, adrift, adroit,* &c. and never like *a* in *ale*.

Short *u* as in *but*, would express the sound very well in English, and by many it is so employed; but it cannot be substituted for it without entirely destroying the analogy which exists between it and the next letter.

á akár is the elongated sound of the preceding letter, and is uniformly pronounced like *a* in *art, pardon,* &c.

i ikár has the sound of *i* in *jín, begin,* &c.

í íkár is the elongated sound of the preceding, as in the words *antique, caprice, police,* &c.

u ukár is pronounced like *u* in *bull, push,* &c.

ú úkár is the long sound of the preceding, as in the words *pure, rule, tube, secure,* &c.

e ekár is pronounced like the first *e* in *ere, where, there,* &c. This is the French *é*, as *été, bonté, or caractère.*

o okár is sounded like *o* in *no, note, go,* &c.

ai aikár has always the sound of *ai* in *aisle.*

au aukár has the sound of *au* as pronounced on the continent of Europe. It is like *ow* in English in *cow, now,* &c.

अ ण् अण्. When a dot is placed under any vowel, it signifies that it is a guttural, and is to be pronounced as far as possible from the throat.

On this arrangement and method of expressing the vowels, a few observations may be offered. If the characters for expressing the long and short vowels are to correspond, as they must do to be systematic, then it is impossible to have a simpler or more exact representation of them than is given in *a á, i í, u ú*. Those who reject system for sound, express them by *u á, i ee, oo, oo*; by which representation the analogy existing between the letters is entirely destroyed, and the sound only preserved. Every scholar must acknowledge, that that representation which unites system and sound is to be preferred to that which sacrifices either: this happy union is completely effected in the case of the vowels *a á, i í, u ú*; so that it may be fairly inferred that no improvement can be made upon this representation.

It would be a felicitous circumstance if the same could be said of the diphthongs; but here exists a little discrepancy: *e* and *o*, which in Nágarí and Persian are diphthongs, are represented by single vowels; while *ai* and *au*, which properly represent diphthongs, have no unexceptionable words in the English language to convey their sound; the word *aisle* being irregular. In the diphthongs, therefore, a considerable sacrifice is made both in sound and system. If represented systematically, they would be written *ai ái, au úu*, the first two being composed of *a* and *i*, and the second two of *a* and *u*; by this systematic arrangement the whole of the vowels and diphthongs, ten in number, would be reducible to the three simple elements of *a, i, u*. This would

be a great advantage as to system, but sound is not in its favour. The *ai* would be sounded as it commonly is in English, in *laid, paid, said, &c.* and this would answer very well; but *au* must be pronounced as in *haut-boy, &c.* which is irregular. The *di* and *du* would be sounded almost distinctly as separate vowels. Since therefore it is impossible to find such representatives of the diphthongs as will combine all the advantages of system and sound, we are laid under the necessity of abiding by those which Sir W. Jones and scholars on the continent of Europe have approved and adopted. The *e, o, ai, au,* have at least this advantage, that they express the sounds in the most concise way possible.

2. *Of the Names and Powers of the Consonants.*

- b** **ba** has the regular sound of *b* in such words as *bad, bed, bid, &c.*
- bh** **bha** is the preceding letter aspirated. Each letter must be distinctly pronounced, but both in one breath. The only method of giving a tolerable idea of this in English is to take the last letter of one word and the first letter of the next, and unite them together in one sound, as *hob-house*, or dropping the first syllable *b'house*.
- ch** **cha** has the sound of *ch* in *cheat, church, chin, &c.*
- chh** **chha** is the aspirate of the preceding, as in the two words *church-hill*, or dropping the first part, *ch'hill*.
- d** **da** is a dental, and is pronounced by applying the tongue to the teeth, nearly as in *duke, die, den*.

- dh dha is the aspirate of it, as in *mad-house*, or dropping the first part, *d'house*.
- ḍ ḍa is a palatine, and is pronounced by applying the tongue to the palate or roof of the mouth, as in *dull, cold, bold, &c.*
- ḍh ḍha is the aspirate, as in *cold-hand*, or dropping the first part *d'hand*.
- f fa has the regular sound of *f* in *fit, fair, fancy*.
- g ga has the regular sound of *g* in *get, go, got, dog*.
- gh gha is the aspirate of it, as in *dog-house*, dropping the first part of the word, *g'house*.
- h ba is the light sound of *h*, as in *have, he, &c.*
- ḥ ḥa is the deep guttural sound of *h*, sounded more strongly than *h* in *horse, house, &c.*
- j ja has the regular sound of *j* in *jam, join, &c.*
- jh jha is the aspirate of it; *j* not occurring as a final in English, soft *g*, which is pronounced the same, must be substituted to give the sound as *college-hall*, or omitting the first part, *g'hall*.
- k ka has the regular sound of *k* in *keep, king, kiss*.
- kh kha is the aspirate of it, as *milk-house*, or unitedly *k'house*.
- ḵ ḵh is sounded like *χ* in Greek, or as *ch* in *loch* by the Scotch.
- l la has the regular sound of *l* in *land, lord, lake, &c.*
- m ma has the sound of *m* in *man, mind, me, &c.*
- n na is sounded like *n* in *nap, nape, not*.
- ṇ ṇa is a nasal *n*, like *n* in French *bon*.
- p pa has the regular sound of *p* in *pot, pan, pup, &c.*

- ph pha is the aspirate of it, as *up-hill* or *p'hil*.
- q qa has nearly the same sound as in *quack*, *clique*,
quoit.
- r ra has the regular sound of *r* in *rain*, *ripe*, *rice*.
- ř řa has a singing sound, as *r* in the French *eternel*.
- s sa has the regular sound of *s* in *sin*, *see*, *seven*.
- š ša is sounded as in the word *sahib*, *sir*.
- ś śa is a dental, and sounded like *s* in *hiss*, or by the Arabs like *th* in *though*. Except to mark the kind of *s* used in native characters, the distinction of these three letters *s*, *š*, and *ś* would not be worth preserving.
- sh sha is pronounced as *sh* in *shell*, *shine*, *shave*.
- t ta is a dental, and pronounced by applying the tip of the tongue to the upper teeth, nearly as in *tube*, *tune*, *butter*.
- th tha is the aspirate of it, as *pot-house*, or together *t'house*.
- ṭ ṭa is a palatine, and is pronounced by applying the tongue to the roof of the mouth, nearly as in *tub*, *tin*, *fat*, &c.
- ṭh ṭha is the aspirate of ṭ, as *fat-hen*, or unitedly *t'hen*.
- v va has the regular sound of *v* in *vain*, *vale*, *velvet*.
- w wa has the sound of *w* in *way*, *wet*, *win*, &c.
- y ya has the sound of *y* in *you*, *ye*, *year*.
- z za is pronounced like *z* in *zeal*. Of the three remaining *z*'s, *ẓ ẓ ẓ*, the same may be remarked as of the three *s*'s above.
- zh zha is pronounced like *z* in *azure*, *razure*, &c.

CHAPTER II.

OF NOUNS.

To nouns belong declension, gender, number, and case.

The declensions in Hindustání are two.

The genders are two, the masculine and the feminine.

The numbers are two, the singular and the plural.

The cases are eight, the nominative, the genitive or possessive, the instrumental, the dative, the objective or accusative, the ablative, the locative, and the vocative. The dative being always the same as the objective, is not repeated in the declensions.

(1) *Of the Declension of Nouns.*

After various attempts to reduce nouns to one or more regular declensions, according to their final letters, it appeared evidently more simple, and more conformable to the genius of the language, to class them according to their gender, and it is hoped that this classification will remove the obscurity arising from the total want of arrangement.

That the division of nouns into two declensions is not merely artificial, is plain from this, that the *second* declension is distinguished from the *first*, by its gender, by the formation of the nominative cases plural, and by its invariably ending with an immutable letter.

I. DECLENSION.

The first declension, consisting of nouns of the masculine gender, varies according to the final letter of the word, which is either mutable or immutable.

FIRST, MUTABLES.

Substantives ending with *á* and *h* are mutable, and change the *á* and *h* to *e* when inflected in the singular, and drop them in like manner after the nominative case in the plural; as *betá a son*, *bandah a slave*.

Singular.	Plural.
N. <i>Betá a son.</i>	<i>Bete sons.</i>
G. <i>Bete ká ke, kí, of a son.</i>	<i>Betõn ká &c. of sons.</i>
I. <i>Bete ne by a son. →</i>	<i>Betõn ne by sons.</i>
O. <i>Bete ko a son, to a son.</i>	<i>Betõn ko sons, to sons.</i>
A. <i>Bete se from a son. →</i>	<i>Betõn se from sons.</i>
L. <i>Bete men in a son.</i>	<i>Betõn men in sons.</i>
V. <i>Ai Bete O son.</i>	<i>Ai Beto O sons.</i>

Bandah a slave, is declined in exactly the same manner.

Singular.	Plural.
N. <i>Bandah a slave</i>	N. <i>Bande slaves.</i>
G. <i>Bande ká of a slave, &c.</i>	G. <i>Bandoñ ká of slaves, &c.</i>

The instrumental and vocative cases being peculiarly applicable to nouns of agency or animate beings, and comparatively seldom used to nouns signifying inanimate things, unless personified, may be omitted in the inflection of all such nouns: thus, *rástá a road*, *dánah grain*, &c. may be declined precisely like the preceding, with the omission of these cases. This remark applies to all inanimate things, whether masculine or feminine, and consequently to both the declensions.

Ḳhudá *God*, **ustá** *a barber*, **umará**, *nobles*, **bábá** *or pitá a father*, **peshwá** *a leader*, **daiyá** *a river*, **rájá** *a king*, **dáná** *a generous man*, **saudá** *melancholy*, **kabítá** *a poet*, **gadá** *a beggar*, **lálá** *a teacher*, **mullá** *a learned man*, and **mirzá** *a prince*, are exceptions, and neither change nor drop the final ; as sing. nom. **Ḳhudá**, gen. **Ḳhudá** **ká**, &c. plur. nom. **Ḳhudá**, gen. **Ḳhudáon** **ká**, &c.

Nouns ending with *h* preceded by a long vowel, or be two consonants which render it long by position, do not change the *h* in the singular, nor drop it in the plural ; as **sháh** *a king* : sing. nom. **sháh**, gen. **sháh** **ká**, &c. plur. nom. **sháh**, gen. **sháhon** **ká**, &c. So **mūḥ** *a mouth*, sing. gen. **mūḥ** **ká**, plur. gen. **mūḥon** **ká**.

SECONDLY, IMMUTABLES.

Masculines ending with a consonant or the vowel *í* are immutable, and do not change or drop their final letter when inflected ; as **mard**, *a man or male* ; **qází** *a judge*.

Singular.	Plural.
N. Mard <i>a man</i> .	Mard <i>men</i> .
G. Mard ká <i>of a man</i> .	Mardon ká <i>of men</i> .
I. Mard ne <i>by a man</i> .	Mardon ne <i>by men</i> .
O. Mard ko <i>a man</i> .	Mardon ko <i>men</i> .
A. Mard se <i>from a man</i> .	Mardon se <i>from men</i> .
L. Mard men <i>in a man</i> .	Mardon men <i>in men</i> .
V. Ai Mard <i>O man</i> .	Ai Mardo <i>O men</i> .

Qází *a judge*, **ádmí** *a man*, and masculines ending with any consonant, are declined like **mard** ; as,

Singular.	Plural.
N. Qází <i>a judge</i> .	N. Qází <i>judges</i> .
G. Qází ká &c. <i>of a judge, &c.</i>	G. Qázion ká <i>of judges, &c.</i>

Banyán *a trader* is declined like the regular noun **banyá**, but retaining the nasal letter, as **banyen** *ká*, &c.

II. DECLENSION.

The second declension, consisting of nouns of the feminine gender, does not change or drop the last letter of the word, either vowel or consonant ; but simply adds to it the different terminations. It differs however from the immutables of the first declension in the formation of its nominative cases plural, as **betí** *a daughter*, **aurat** *a woman*.

Singular.	Plural.
N. Betí <i>a daughter</i> .	Betían <i>daughters</i> .
G. Betí <i>ká of a daughter</i> .	Betion <i>ká of daughters</i> .
I. Betí <i>ne by a daughter</i> .	Betion <i>ne by daughters</i> .
O. Betí <i>ko a daughter</i> .	Betion <i>ko daughters</i> .
A. Betí <i>se from a daughter</i> .	Betion <i>se from daughters</i> .
L. Betí <i>men in a daughter</i> .	Betion <i>men in daughters</i> .
V. Ai Betí <i>O daughter</i> .	Ai Betion <i>O daughters</i> .

Singular.	Plural.
N. Aurat <i>a woman</i> .	Auraten <i>women</i> .
G. Aurat <i>ká of a woman</i> .	Auraton <i>ká of women</i> .
I. Aurat <i>ne by a woman</i> .	Auraton <i>ne by women</i> .
O. Aurat <i>ko a woman</i> .	Auraton <i>ko women</i> .
A. Aurat <i>se from a woman</i> .	Auraton <i>se from women</i> .
L. Aurat <i>men in a woman</i> .	Auraton <i>men in women</i> .
V. Ai Aurat <i>O woman</i> .	Ai Aurato <i>O women</i> .

Feminines ending with *i* are declined like **betí** *a daughter*, and all others like **aurat** *a woman*; consequently feminines ending with *d* or *h* do not change or drop them like masculines. Thus **izá** *pain*, makes

sing. nom. *izá*, gen. *izá ká*, &c. plural nom. *izáen*, gen. *izáon ká*, &c. So *jagah a place*, makes sing. nom. *jagah*, gen. *jagah ká*, &c. plural nom. *jagahen*, gen. *jagahon ká*, &c. Those ending with *iyá* drop the *yá* in the gen. plural, &c. and those preceded by *wá* sometimes add *i*; as *chiriyá a bird*, plural gen. *chirion ká*, &c. *dauwá medicine*, plural gen. *dauwáion ká*, &c.

(2) Of Gender.

The gender of nouns, as far as it can be ascertained by their meaning or termination, will be considered in this place; nouns, the gender of which can be known by no rules, will be enumerated in the second part of this work.

Some nouns are recognized at once from their *meaning* to be masculine or feminine; as *mard a man*, *aurat a woman*; *báp a father*, *má a mother*; *ķhasam a husband*, *jorú a wife*; *malik a king*, *malikah a queen*; *bail an ox*, *gáe a cow*.

The Persian words *nar a male*, and *mádah a female*, are sometimes used to distinguish the gender; as *nar gau a bull*, *mádah gau a cow*; *sheri nar a tiger*, *sheri mádah a tigress*.

Nouns ending in *t*, *sh*, and *í* are feminine: as *bát a word*, *talásh search*, *roṭí bread*.

Nouns ending in any other letter besides those above mentioned are masculine; as *bachchá a child*, *pardah a skreen*, *pañw a foot*, *táj a crown*, *sir the head*.

Denominatives, or words descriptive of profession, are masculine; as *kásibí, a weaver*, *kághazí a paper-maker*, *nabí a prophet*, *darvesh a dervise*.

Dissyllables of Arabic origin, beginning with *t* and having *i* before the last consonant, are feminine ; as *tásir* *impression*, *tákír* *delay*, *tádīb* *correction*, *tárikh* *date*, &c. *Távíz* *an amulet*, is a solitary exception.

Some nouns which are feminine in the singular, become masculine when they take the Arabic plural, or *vice versa* ; as *tarf* *F. a side*, *atráf* *M. environs* ; *masjíd* *F. a mosque*, *masájid* *M. mosques* ; *waqt* *M. time*, *auqát* *F. time* ; *walad* *M. a son*, *aulád* *F. offspring*.

All nouns of Sanskrit origin ending with *á* are feminine ; as *kirpá* *favour*, *pujá* *worship*.

Of the letters in the Alphabet, *a, j, s, sh, z, á, gh, f, k, l, m, n*, are masculine, and the rest are feminine.

Compounds are of the same gender as the last word of which they are composed, as *daftar* *khánah* *M. a book-room or office*, *rustumgáh* *F. a field of battle*.

Feminine nouns are formed from masculine ones by the terminations *í, n*, or *in* ; as *betá* *a son*, *betí* *a daughter* ; *sháhzádah* *a prince*, *sháhzadí* *a princess* ; *dulhá* *a bridegroom*, *dulhan* *a bride* ; *dhobí* *a washerman*, *dhobin* *a washerwoman* ; *banyá* *M. banyáin* *F. a shopkeeper*, &c.

Sometimes *aní* and *ní* are used for the same purpose ; as *mihtar* *M. mihtarání* *F. a sweeper* ; *mor* *a peacock*, *morání* *a peahen* ; *unṭ* *M. unṭní* *F. a camel* ; *bágh* *a tiger*, *bághní* *a tigress*.

A few are irregular in their formation ; as *bháí* *a brother*, *bahin* *a sister* ; *beg* or *khán* *a lord*, *begum* or *khánam* *a lady* ; *rájá* *a king*, *rání* *a queen* ; *randá* (obsolete) *a widower*, *ránḍ* *a widow* ; *sassur* *a father-in-law*,

sás *a mother-in law*; sháir *a poet*, sháir or sháirah *a poetess*; mámu *an uncle*, mamání *an aunt*; bhainsá *M. bhains F. a buffalo*; chakwá *a wild drake*, chakaií *a wild duck*; gaurá *a cock-sparrow*, gauriyá *a hen-sparrow*; háthi *M. hathní F. an elephant*.

(3) Of Number.

The general method of forming the plurals from the singular may be seen in the declensions: it will be necessary therefore in this place to state only the additional methods that are occasionally adopted.

The plural of many masculine nouns being the same as the singular, it is often necessary to add some such words as *sab all*, and *bahut many*, to distinguish the plural, as *ghar a house*, *sab ghar the houses*.

When the noun is preceded by an adjective of number or quantity, the plural termination is often omitted, as *das aurat ten women*, *bahut bát many words*.

The regular plural termination *on* is used not only with the cases, but with the prepositions when the cases are omitted; as *ghoron par upon horses*.

Nouns derived from the Persian sometimes form the plural by *an* for the masculine, and *ha* or *ját* for the neuter; as, *sáqí, sáqíán cup-bearers*; *sál, sálhá years*; *subah, subahját provinces*.

Nouns derived from the Arabic occasionally take the Arabic plural, for the formation of which no regular rules can be given; as *khát, khutut, letters*; *khábar, akhbár news*; *unsur, anásir elements*; *álim, ulamá the learned*; *nabí, ambiyá prophets*; *maujúdah, maujúdát beings*. To these plurals the regular plural is some-

times needlessly added, as from hukm is formed ahkám and ahkámōṇ *ká commands*.

Words of *time* and *number* may take the plural termination *on* in the nominative plural as well as the other cases ; so baras, barson *years* ; din, dinon *days* ; mahínah, mahínōṇ *months* ; pahar, paharon *watches* ; hazár, hazáron *thousands*.

Words of two syllables with an initial short vowel followed by *zabar*, drop the *zabar* in the plural number, as kamar, kamren *the loins*.

(4) *Of Case.*

All the cases are simple in their formation and also in their use, with the exception of the possessive and instrumental ; these being a source of great perplexity to learners, require more particular illustration. The following observations, it is hoped, will simplify this subject, and show the proper application of all the cases.

The nominative occupies the first place in the sentence, and always remains uninflected in the singular. ✓

When two nouns coming together signify the same person or thing, they are put in the same case ; but when they signify a different person or thing, the one governs the other in the possessive case, and *requires that case to agree with it in gender* ; as, Ahmad uská bhái *his brother, Ahmad* ; ghar ká málík *the master of the house* ; mard kí poshák *the man's clothes*.

If the possessive is governed by a noun of the masculine gender *in the nominative case*, *ká* is used ; but if governed by a masculine noun *in any other case*, or by a preposition, *ke* is used ; as rájá ká naukár *the*

king's servant ; rájá ke naukar ko *to the king's servant* ; bádsháh ke beté *the king's sons* ; naukaron ke sáth *with the servants*.

If the possessive is governed by a feminine noun, *kí* is used in all cases ; as rájá *kí* betí *the king's daughter* ; K̐hudá *kí* bāt *se from the word of God*.

The possessive case of nouns generally precedes the word by which it is governed, though it may optionally be put after it ; as shukar ká sijdah or sijdah shukar ká *the worship of thanksgiving* ; ghar ke pás or pás ghar ke *near the house*.

The Persian and Arabic forms of the genitive are occasionally used in Hindustání ; as ganje dánish *a treasure of wisdom* ; tálíb ul ilm *a seeker of knowledge, a student*. Persian words ending with either vowel or consonant take *e* for the sign of the genitive ; as bandabe K̐hudá *a servant of God* ; hauwáe bahr *air of the sea*.

The sign of the possessive case is often omitted before the prepositions, as kináre pás *to or near the shore* ; nazdík darwáze *near the door*.

Instances sometimes occur in which a genitive case is used in consequence of a noun understood ; as tum uskí suno *hear ye him, i. e. uskí bāt his word*.

The adverbs yahán *here*, and wahán *there*, govern the possessive case like nouns or prepositions ; as, sáhīb ke yahán jáo go' *to the gentleman's here*.

The quality or universality of a thing is expressed by the possessive case ; as, baṛe sir ká chhokrá *a boy with a great head* ; khet ká khet *the whole of the field*. Hence also such expressions as, sabká baṛá *greatest of all* ; sab ká sab *all of them*.

The instrumental case is always used instead of the nominative, *before transitive verbs in the perfect tense or its formatives*; the nominative case to the verb follows, and the verb which succeeds, though active in its termination, is passive in its signification; as, *ádmí ne arz kí by the man a request was made, or the man requested; aurat ne jawáb diyá by the woman an answer was given, or the woman gave an answer; uske bete ne ye báten sunen by his son these words were heard, or his son heard these words; kauwon ne ghonsle banáe the by the crows the nests had been built, or the crows had built their nests how**.

When the nominative follows the instrumental case, or when instead of a nominative a dative case follows, the verb is used impersonally, and is always of the third person singular masculine; as, *bádsháh ne kahá it was said by the king, or the king said; aurat ne kahá the woman said; mardon ne auraton ko mára it was beaten to the women by the men, or the men beat the women.*

It is not uncommon for both the above forms to occur even in the same sentence; as, *unhun ne bádsháh kí madah o şaná kí, aur kahá they praised and commended their king, and said, &c.*

If the verb is not transitive, or being transitive, if it is not used in the perfect, &c. the construction is different: the nominative case is placed first, the objective next, and the verb last; as *málik apne naukar ko*

* In the above instances *kí* agrees with *arz* as its nominative; *diyá* agrees with *jawáb*, *sunen* agrees with *báten*, and *banáe the* agrees with *ghonsle*; and this being granted, which it is supposed no one can deny, there is no possible way of accounting for the other words grammatically but by considering them as Instrumental cases.

mártá thá *the master was beating his servant*; sab in-sán ápná martabah bayán karengé *all men will relate their own greatness*.

The dative case is like the objective in form, and often connected with it; hence when by this position the termination *ko* would occur twice in succession, the *ko* of the objective is omitted, and that of the dative only retained; as, yih laṛkí hamko do *give this girl to me*; wuh qazīyeko faisal kar degá *he will put an end to the dispute*.

In nouns signifying inanimate things, the objective termination is often omitted, and the nominative form used; as, rástá taiyár karo *prepare the way*; wuh tumhen sub chízen degá *he will give you all the things*.

When the objective termination of a noun governed by an active verb is omitted, the influence which its presence would have on the word in regimen with it, is lost, and it becomes a nominative, not only in its form, but in its government too; as, báp beṭe ká ghar banátá hai *the father is building his son's house*; but with *ko* thus, báp beṭe ke ghar ko banátá hai.

When a postposition*, or another word is understood after a noun, and it is not governed by an active verb, the preceding genitive case, &c. are affected the same as if it were expressed; as, apne beṭe ke ghar gayá, *he went to his son's house*; understand men after ghar. Ab-ke koshish karungá *now I will seek*, understand waqt men *time*.

* For the sake of distinction, we call those postpositions which always succeed the noun, and those prepositions which often precede as well as follow.

The ablative and locative cases, like the objective, generally precede the verb by which they are governed; as, we sab is kám se báz áye *they all turned away from this business*; usne ápne peṭ ko laṛíz ghosht se bhará *he filled himself with sweet meat*; mere sir men dard hai *I have a pain in my head*; wuh us mulk men gayá *he is gone to that country*.

The ablative termination is also used with undeclinable words, and frequently both the locative and ablative terminations are used at the same time; as, wuh ápne ghoṛe par se girá *he fell from off his horse*; un ádmíon men se ek ne kahá *one of the men said*.

When two or more nouns succeed each other, the terminations which form the cases are commonly applied only to the last; as usne bahut sí arz o iltimás ke bád kahá *he, after exceedingly much praying and beseeching, said*; buṛhápe ke sabab merí ankhoṇ, kánoṇ, aur hauwás men khalal á gayá *hy my eyes, ears, and senses have become injured through old age*.

To conclude these remarks on the cases, we may add as a general rule, that conjunctions connect the same cases; prepositions govern the possessive case; and an interjection is generally used before the vocative case of nouns; as, ai zamáne tere sáth kitná fitná o fasád hai *time, how much perfidy and wickedness are with thee!*

CHAPTER III.

OF ADJECTIVES.

(1) Adjectives generally precede their substantives, and if they end with *á*, undergo a change similar to that of nouns in the genitive case, to agree with the word which they qualify in gender; as, *achchhá larḱá a good boy*, *achchhe larke ke sáth with a good boy*, *achchhí good larḱí a good girl*.

Adjectives of Arabic and Persian origin, ending with *á* or *ah*, particularly compound words, are not inflected; as, *pársá aurat a chaste woman*, *sháyistah mizáj ká of a good disposition*.

The following are some of the principal common ones which follow this rule; viz. those ending with *sá* and *ánah*, together with *judá separate*, *rándah rejected*, *sáдах plain*, *umdah exalted*, *gandah fetid*, *mándah tired*, *ḱho-rindah gluttonous*, *sharmindah ashamed*, *aliḱidah separate*, *kamínah mean*, *bechárah helpless*, *nákárah bad*, *nadídah not seen*, *ḱarámizáдах base born*, *ek sálah annual*, *do sálah biennial*.

In Persian words, if the adjective follows the noun, according to the idiom of that language*, *e* is added to the noun; as, *marde nek a good man*.

If adjectives, ending with a vowel, are separated from the noun which they qualify, and united with the verb, they undergo no change; as *uske munḱ ko kálá karo blacken his face*.

* In this instance, the construction of the adjective and noun is the same as of two nouns—see page 16.

Adjectives, ending with a consonant, do not undergo any change; as, pák ádmí *a pure man*, pák aurat *a pure woman*, pák chíz *a pure thing*.

There are a few adjectives of Arabic origin which form their feminines by *ah*; as, kámil *M. kámilah F. perfect*, k̥haffi'f *M. k̥haffi'fah F. contemptible*.

Adjectives do sometimes, but very seldom, take the plural form; they never admit of the cases being added, unless they are used substantively, or after the substantive; as, ráteṇ bháreáṇ *heavy nights*, baḡhair kirdár nek ke *without virtuous conduct*, unhoṇ ne us ko fāidah tamám se báz rakhá *they deprived him of all the advantage*.

If an adjective qualifies two or more nouns of the masculine and feminine gender, it is used in the masculine form; but if the nouns are the names of inanimate things, it generally agrees with that to which it stands nearest; as, usne beṭe beṭí ko muá dekhkar kahá *he seeing his son and daughter dead, said, &c.* kapṛe básan aur kitábeṇ bahut achchhí haiṇ *the clothes, plates, and books are very good*.

The adjectives are simple in their government; those which require *of* or *to* after them in English, for the most part govern the possessive case; and those which require *with* or *by*, the ablative, and most others the locative; as, qatl ke láiq *worthy of death*; misl daryá ke *like or like to a river*; laráí se rází *pleased with war*; aḍálat se mulzim *convicted or condemned by the court*; aqlmandí meṇ sab se ziyádah *greater than all in wisdom*; mashwarat meṇ dáná *wise in counsel*.

(2) In Hindustaní, adjectives do not admit of comparison by any regular inflections; the comparative degree is expressed by the ablative case of the noun, &c. and the superlative by prefixing another word to the adjective; as, *ṣulḥ jang se behtar hai* *peace is better than war*; *yih sab se kharáb hai* *this is worse than all*; *bará kharáb laṛká* *a very bad boy*; *nibáyat burí jagah* *a very bad place*.

The Persian comparative formed by affixing *tar*, and the Arabic by prefixing *a*, are frequently used; as, *badtar worse*, *behtar better*, *buzurgtar greater*; *aḡlam more unjust*, *aḡsan more virtuous*.

The word is sometimes doubled to express the superlative degree; as, *achchhá achohhá* *very good*; but the words most commonly used for this purpose are *aur more*, *bará great*, *bahut much*, *ḥad beyond bounds*, *ziyádah more*, *nibáyat extremely*, *sá most, very*.

The particle *sá* is frequently used to express comparison or intensity, and when so used, is inflected like adjectives ending with *á*; as, *attár sá ho tu aur luharon kí bhaṭṭi sá naho* *be like perfume, and not like the furnace of the blacksmith*; *thoṛa sá pání le áo* *bring a little water*; *bahut se hathyar wahán* *the there were many arms there*.

When the comparison made by *sá* alludes to one thing out of many, it governs the possessive case; as, *tumbhárá bhí unhí ká sá jism hai* *you have a body like theirs*; *uská sá ádmí ham ne nahín dekhá* *we never saw a man like him*.

(3) Numerical adjectives are not inflected; as, *bárah ádmí* *twelve men*, *bárah ádmí ke sáth* *with twelve men*.

The ordinals are formed from the cardinals* after four, by adding *wān* to them ; as, *pahlā first*, *duśrā second*, *tisrā third*, *chauthā fourth*, *pānchwān fifth*, *chhathā* or *chaṭhwān sixth*, *sāthwān seventh*, *āṭhwān eighth*, *nuwān ninth*, *daswān tenth*, &c. When these words qualify nouns of the feminine gender, the *ān* is changed into *īn*, as *pañchwān M. pānchwīn F.*

The aggregate or collective numbers used are *gan-ḍah a four*, *gāhī a five*, *bīsī a score*, *chālīsī a forty*, *sai-kaṛā a hundred*, *hazār a thousand*, *lākh a hundred thousand*, *kaṛoṛ ten million*. These are often used in the plural form, while the noun connected with them is in the singular ; as, *wuh hazāron jān kandani se halāk hūā he perished with a thousand agonies.*

Fractional numbers are expressed by *pāo a quarter*, *adhā a half*, *pawn three-quarters*, *sawā one and a quarter*, *ḍerh one and a half*, *aṛhāī two and a half*. In compounds, *sawā adds one quarter* to the number, *sāṛhe one half* ; *pawne decreases one quarter* ; as *sawā tīn 3 $\frac{1}{4}$* , *sāṛhe tīn 3 $\frac{1}{2}$* , *pawne chār 3 $\frac{3}{4}$* , &c.

Distributives are formed by doubling the number ; as, *do do two by two.*

A doubtful number is expressed by adding *ek* to the numeral ; as, *ādmī das ek about ten men.*

To signify *fold*, *chand* or *gunā* are added to numerals ; as, *do chand two-fold*, *das gunā ten-fold.*

Figures are expressed by the following signs : | 1, ꣳ 2, ꣳ 3, ꣳ 4, ॥ 5, ꣳ 6, ॥ 7, 8, ꣳ 9, 10, &c.

* For the cardinals see the Vocabulary.

CHAPTER IV.

OF PRONOUNS.

Pronouns are of four kinds, the personal, the relative, the interrogative, and the adjective pronouns.

(1) *Personal Pronouns.*

FIRST PERSON.

Main I.

Singular.	Plural.
N. Main <i>I.</i>	Ham <i>we.</i>
G. Merá, mere, merí, <i>of me.</i>	Hamárá, humáre hamárí, <i>of us.</i>
I. Main ne by me.	Ham ne by me.
O. D. Mujhko, mujheme, <i>to me.</i>	Hamko, hamen <i>us, to us.</i>
A. Mujh se <i>from me.</i>	Ham se <i>from us.</i>
L. Mujh men <i>in me.</i>	Ham men <i>in us.</i>

SECOND PERSON.

Tu Thou.

Singular.	Plural.
N. Tu <i>thou.</i>	Tum <i>you.</i>
G. Terá, tere, terí <i>of thee.</i>	Tumhárá, tumháre, tumhárí } <i>of you.</i>
L. Tu ne by thee.	Tum ne by you.
O. Tujhko, tujhe <i>thee, to thee.</i>	Tumko, tumhen <i>you, to you</i>
A. Tujh se <i>from thee.</i>	Tum se <i>from you.</i>
L. Tujh men <i>in thee.</i>	Tum men <i>in you.</i>

THIRD PERSON.

Wuh or Wo He, She, It.

Singular.	Plural.
N. Wuh <i>he.</i>	We <i>they.</i>
G. Uská, ke, kí <i>his, of him.</i>	Unká, ke, kí <i>theirs, of them.</i>
I. Us ne by him.	Un ne, unhen ne by them.
O. Usko, use <i>him, to him.</i>	Unko, unhen <i>them, to them.</i>
A. Us se <i>from him.</i>	Un se <i>from them.</i>
L. Us men <i>in him.</i>	Un men <i>in them.</i>

When an inferior speaks of himself, instead of *main I*, the first personal pronoun, he uses some such word as, *ghulám slave*, *bandah servant*, *ājiz poor creature*, &c. and when he addresses his superior, instead of the second personal pronoun, he uses some such term as, *śāhib master*, *ḵhudāwand lord*, *ḥazrat worship*; as, *ghulám ḥāẓir hai, śāhib kā ḥukm kyá hai the slave is present, what are the master's orders?* In like manner, when one friend addresses another in respectful terms, he uses instead of the first personal pronoun, the words *dostdār your friend*, or *ḵhair-ḵhwáh your well-wisher*, or some such epithet.

The pronoun *tu thou*, when used in addresses to God, is considered respectful; but when applied to men, it is generally reckoned disrespectful.

No distinction is made in the third person *wuh he*, on account of gender; but in this respect it corresponds with the first and second persons. The language has but two genders, and all the personal pronouns may be masculine or feminine.

The plural number of all the pronouns is frequently used instead of the singular, much in the same manner as *you* is in English. When *h* or *hon* is added in the oblique cases, the word must be understood as having a plural meaning; as, *tumh se* or *tumhon se from you*. *Log people*, is used with the pronouns in conversation, to distinguish the real from the apparent plural; as *ham log we*, *tum log you*, *we log they*.

The cases of the pronouns are used in the same way as those of the nouns* ; *tujhe*, *mujhe*, and *us*, with their plurals *tum*, *ham* and *un* are often employed instead of their possessive cases, and often like adjectives ; as, *mujh par on me*, *tujh kane near you*, *us makán men in that place*, &c.

The honorific pronoun *áp self*, *thysself*, &c. is commonly adopted instead of the second personal pronoun to express respect, and is thus declined :

- N. *Ap self*.
- G. *Ap ká, ke, kí of self*.
- I. *Ap ne by self*.
- O. *Ap ko self, to self*.
- A. *Ap se from self*.
- L. *Ap men in self*.

The word *áp* is often employed emphatically with the other pronouns ; as, *main áp I myself*, *tu áp thou thysself*. The Persian word *khúd self*, is used in like manner.

The pronoun *áp* with *as* added to it, in the locative case, is used in a plural and reciprocal sense ; as, *ápas men among themselves*. We *ápas men qaziyah karte haiñ they are quarrelling among themselves*.

(2) Relative Pronouns.

The relative pronoun in Hindustání is generally attended with its corresponding relative, which is thence called the correlative.

* See Section IV. of the Nouns.

THE RELATIVE.

Jo *Who*.

Singular.	Plural.
N. Jo <i>who</i> .	Jo <i>who</i> .
G. Jis <i>ká</i> , <i>ke</i> , <i>kí</i> <i>of whom</i> .	Jin <i>ká</i> , <i>ke</i> , <i>kí</i> <i>of whom</i> .
I. Jis <i>ne</i> <i>by whom</i> .	Jin <i>ne</i> <i>by whom</i> .
O. Jis <i>ko</i> , <i>jise whom, to whom</i> .	Jin <i>ko</i> , <i>jinhēn whom, to whom</i> .
A. Jis <i>se</i> <i>from whom</i> .	Jin <i>se</i> <i>from whom</i> .
L. Jis <i>men</i> <i>in whom</i> .	Jin <i>men</i> <i>in whom</i> .

THE CORRELATIVE.

So *He, She, It*.

Singular.	Plural.
N. So <i>he</i> .	So <i>they</i> .
G. Tis <i>ká</i> , <i>ke</i> , <i>kí</i> <i>his, of him</i> .	Tin <i>ká</i> , <i>ke</i> , <i>kí</i> <i>theirs, of them</i> .
I. Tis <i>ne</i> <i>by him</i> .	Tin <i>ne</i> <i>by them</i> .
O. Tis <i>ko</i> <i>him, to him</i> .	Tin <i>ko</i> <i>them, to them</i> .
A. Tis <i>se</i> <i>from him</i> .	Tin <i>se</i> <i>from them</i> .
L. Tis <i>men</i> <i>in him</i> .	Tin <i>men</i> <i>in them</i> .

In English the correlative stands first, and the relative immediately follows; as, *he who, that which*: in Hindustání it is just the opposite; the relative generally stands in the former part of the sentence, and the correlative in the latter; as, *jo bad kám karegá so sazá páwegá who does evil, he will suffer*, i. e. *he who does evil will suffer*; *ákhir jo main andeshah kartá thá so búá at length which I suspected that happened*, i. e. *at length that which I suspected happened*.

The above, which is the regular order, may be, and frequently is, inverted, and the personal pronoun used instead of the correlative; as, *dáná wuh hai jo laṛái se parhez kare*; or, *jo laṛái se parhez kare wuh dáná hai he is a wise man who abstains from war*.

The relative, like the personal pronouns, are often used adjectively, as in this sentence ; jis ádmí ko wuh piyár kartá hai use kuchh degá *he will give something to the man whom he loves.*

The relative and correlative are sometimes compounded ; as, jis tisne kahá hai *whosoever has said (it) ;* jis ká tis ká hai *whose soever (it) is.*

(3) Interrogative Pronouns.

The interrogative pronouns are two : kaun *who*, and kyá *which* or *what*? The former is applied chiefly to persons, and the latter to things.

Kaun *Who* ?

Singular.	Plural.
N. Kaun <i>who</i> .	Kaun <i>who</i> .
G. Kis ká, ke, kí <i>whose</i> .	Kin ká, ke, kí <i>whose</i> .
I. Kis ne <i>by whom</i> .	Kin ne, kinhon ne <i>by whom</i> .
O. Kis ko, kise <i>to whom</i> .	Kin ko, kenhen <i>to whom</i> .
A. Kis se <i>from whom</i> .	Kin se <i>from whom</i> .
L. Kis men <i>in whom</i> .	Kin men <i>in whom</i> .

Kyá *Which* or *What* ?

- N. & O. Kyá, *which* or *what* ?
 G. Káhe ká, ke, kí *of what* ?
 D. Káhe ko *to* or *for what* ?
 A. Káhe se *from what* ?
 L. Káhe men *in what* ?

In negative sentences, the interrogative is substituted for the relative, as in this example ; wuh kaun hai ham nahín jánte hain *we know not who he is.*

Kaun when used adjectively may be applied to things, and kyá as an exclamation may be applied to persons ; as, tum kis chíz ko cháhate ho *what thing do you want* ? kyá chor *what a thief* !

Kyá is sometimes used as a conjunction ; as, kyá Hindu kyá Musalmán *whether Hindu or Musalmán* ; kyá bāgh kyá khet men *whether in the garden or the field*.

The compounds formed by the interrogative pronouns are, aur kaun *who else ?* aur kyá *what else ?* kaun sá *what*, and kiskis *which ?* expressive of variety or number.

(4) Adjective Pronouns.

These are of three kinds : the possessive, the demonstrative, and the indefinite.

THE POSSESSIVE.

The possessive apná *my, thy, his, her, our, your, their*, is inflected like an adjective ending in á, and is always substituted for the possessive cases of the pronouns, when they refer to the same person as the nom. or inst. case of the verb ; as, Kḥudá ne apne faẓl aur iḥsán se ham ko banāyá. *God of his own goodness and kindness created us*. If a different person is intended, the possessive cases are used ; as, usne unká kám kiýá *he did their work*.

THE DEMONSTRATIVE.

These are yih *this* and wuh *that*.

Yih This.

Singular.	Plural.
N. Yih <i>this</i> .	Ye <i>these</i> .
G. Is ká, ke, kí <i>of this</i> .	In ká, ke, kí <i>of these</i> .
I. Is ne <i>by this</i> .	In ne, inhon ne <i>by these</i> .
O. Is ko, ise <i>this, to this</i> .	In ko, inhen <i>these, to these</i> .
A. Is se <i>from this</i> .	In se <i>from these</i> .
L. Is men <i>in this</i> .	In men <i>in these</i> .

Wuh that, is inflected the same when a demonstrative as when a personal pronoun*.

As adjective pronouns, *yih* and *wuh* agree in number with their substantives; thus, *yih bát this word*, *ye báten these words*, *wuh beṭá that son*, *we beṭe those sons*.

Sometimes the singular is applied to an Arabic plural; as, *yih atwár these customs*.

In the oblique cases *is* and *us* are adopted for the singular, and *in* and *un* for the plural: *is jahán men in this world*, *us jahán men in that world*, or *a future state*, *in kámon se from these works*, *un kámon se from those works*.

Yih this, and *wuh that*, are often used objectively without the addition of the objective case; as, *yih karo do this*, *jo kuchh tum mángoge, main wuhí karungá whatever you ask that I will do*. If these sentences are taken elliptically, the pronouns may be considered as used adjectively, some such word as *kám* or *chíz* being understood; as, *yih kám karo do this work*, *jo kuchh chíz whatever thing*, &c.

THE INDEFINITE.

The indefinite pronouns are *ek one*; *dusrá another*, *dono or donon both*; *aur other*; (more;) *ghair other* (different); *báze certain*; *bahut many*; *sab all*; *har each*; *falánah a certain one*; *kai some, many*; *koí any one, some one*; *kuchh any thing, something*; *kítná or kittá how many?* *jítná or jittá as many*; *itná or itá so many*. They are all regular in their inflections,

* See Section I. page 27.

with the exception of *koí any*, and *kuchh some*, which are thus declined:

Koí Any, or Some one.

Singular.	Plural.
N. <i>Koí any one.</i>	<i>Koí any.</i>
G. <i>Kisí ká, ke, kí of any one.</i>	<i>Kiní ká, ke, kí of any.</i>
I. <i>Kisí ne by any one.</i>	<i>Kiní ne by any.</i>
O. <i>Kisí ko any one.</i>	<i>Kiní ko any, to any.</i>
A. <i>Kisí se from any one.</i>	<i>Kiní se from any.</i>
L. <i>Kisí men in any one.</i>	<i>Kiní men in any.</i>

Kuchh Some or Any thing.

Singular.	Plural.
N. <i>Kuchh something.</i>	<i>Kuchh some.</i>
G. <i>Kisú ká, ke, kí of something.</i>	<i>Kinú ká, ke, kí of some.</i>
I. <i>Kisú ne by something.</i>	<i>Kinú ne by some.</i>
O. <i>Kisú ko something.</i>	<i>Kinú ko some, to some.</i>
A. <i>Kisú se from something.</i>	<i>Kinú se from some.</i>
L. <i>Kisú men in something.</i>	<i>Kinú men in some.</i>

When not used adjectively, *koí* is generally applied to persons and *kuchh* to things; as, *koí haí is any one (there)? kuchh mat karo don't do any thing.* When used adjectively, the application is indefinite; as, *yih kisí kám ká hai is this of any work or use? wuh kuchh kám ká hai is that of some work or use? ek one* is often put after *dusrá another*, to express opposition of idea, and connected with it to express reciprocity; as, *ek to khátá haí dusrá pítá hai the one indeed is eating and the other is drinking; tum kyún ek dusre se qaziyah karte ho why are you quarrelling with one another?*

The compound adjective pronouns of the indefinite kind are *ek aur*, *aur ek* or *dusrá ek another*, *ek koí some*

one, dusrá koí or dusrá kuchh some other, ek nah ek one or other, aur koí some one else, aur kuchh something else, aur sab the rest, báze koí or báze aur some others, bahut ek many a one, bahut kuchh much, bahut aur many more, sab koí or har koí every one, sab kuchh or har kuchh every thing, sab ek, har ek, har kis every one, koí ek whichever, koí aur some other, jo koí whoever, jo kuchh whatever, koí nah koí some one or other, kuchh ek or kuchh kuchh somewhat, kuchh aur some more, kuchh nah kuchh some thing or other.

These compounds when inflected follow the simple forms ; as, N. jo koí P. jis kisí ká, &c. N. jo kuchh P. jis kisú ká, &c.

CHAPTER V.

OF VERBS.

Verbs are of two kinds, transitive and intransitive, or, as they are commonly called, active and neuter. They are all, with scarcely any exceptions, perfectly regular, and therefore need no further subdivision.

As in English *to* is prefixed to the verb in the infinitive mood, so in Hindustání *ná* is affixed, but does not form a constituent part of the root ; the word divested of this affix, is to be considered as the root. Thus the root of *jána to go*, is *já* ; of *honá to be*, *ho* ; of *karná to do*, *kar* ; and of *márná to beat*, *már*, &c.

To verbs belong conjugation, voice, mood, tense, gender, number, and person.

There is only one conjugation, and every transitive verb may be conjugated after the example of *márná to beat*.

There are two voices, the active and the passive.

The moods are five, the indicative, the imperative, the potential, the subjunctive, and the infinitive.

The tenses are seven, the present, the present definite, the imperfect, the perfect, the perfect definite, the pluperfect, and the future.

The genders of verbs, like those of nouns, are two, the masculine and the feminine. The masculine singular is formed by *á*, and the feminine by *í* ; the masculine plural by *e*, and the feminine by *ín* or *ín̄*. Any other termination may be masculine or feminine ; thus, *wuh hai* may mean *he is* or *she is*. When two or more feminine plurals occur in succession, the termina-

tion n is most frequently applied only to the last ; as, we máre játe hain they are being beaten, instead of we máre játen hain.

The numbers of verbs are two, the singular and the plural, and in each number there are three persons, corresponding with the personal pronouns.

When one verb is employed to assist in the conjugation of another, it is called an auxiliary ; the words employed for this purpose are thá *was*, honá *to be*, jáná *to go*, and karná *to do*.

Thá *Was*, is thus inflected :

Singular.	Plural.
1. Main thá <i>I was.</i>	1. Ham the <i>we were.</i>
2. Tu thá <i>thou wast.</i>	2. Tum the <i>you were.</i>
3. Wuh thá <i>he was.</i>	3. We the <i>they were.</i>

Feminine singular, main thí, &c. plural, ham thín &c.

The verb honá, *to be* or *become*, which is extensively used both as a principal and auxiliary verb, is conjugated in the following manner :

INDICATIVE MOOD.

Present Tense.

Am.

Singular.	Plural.
1. Main hotá <i>I am.</i>	1. Ham hote <i>we are.</i>
2. Tu hotá <i>thou art.</i>	2. Tum hote <i>you are.</i>
3. Wuh hotá <i>he is.</i>	3. We hote <i>they are.</i>
Fem. hotí	Hotín

Present Definite.

Now am.

Singular.	Plural.
1. Main hotá hún <i>I now am.</i>	1. Ham hote hain <i>we now are.</i>
2. Tu hotá hai <i>thou now art.</i>	2. Tum hote ho <i>you now are.</i>
3. Wuh hotá hai <i>he now is.</i>	3. We hote hain <i>they now are.</i>

Fem. hotí throughout ; the other the same as the masculine.

*Imperfect.**Then was.*

Singular.	Plural.
1. Main hotá thá <i>I then was.</i>	1. Ham hote the <i>we then were.</i>
2. Tu hotá thá <i>thou then wast.</i>	2. Tum hote the <i>you then were.</i>
3. Wuh hotá thá <i>he then was.</i>	3. We hote the <i>they then were.</i>
Fem. Hotí thí.	Hotí thín.

*Perfect.**Was.*

Singular.	Plural.
1. Main húa <i>I was.</i>	1. Ham húa <i>we were.</i>
2. Tu húa <i>thou wast.</i>	2. Tum húa <i>you were.</i>
3. Wuh húa <i>he was.</i>	3. We húa <i>they were.</i>
Fem. húi.	Húín.

*Perfect Definite.**Have been.*

Singular.	Plural.
2. Main húa hun <i>I have been.</i>	1. Ham húa hain <i>we have been.</i>
1. Tu húa hai <i>thou hast been.</i>	2. Tum húa ho <i>you have been.</i>
3. Wuh húa hai <i>he has been.</i>	3. We húa hain <i>they have been.</i>

Fem. húi &c. like the present definite.

*Pluperfect.**Had been.*

Singular.	Plural.
1. Main húa thá <i>I had been.</i>	1. Ham húa the <i>we had been.</i>
2. Tu húa thá <i>thou hadst been.</i>	2. Tum húa the <i>you had been.</i>
3. Wuh húa thá <i>he had been.</i>	3. We húa the <i>they had been.</i>
Fem. húi thí.	Húi thín.

*Future.**Shall or will be.*

Singular.	Plural.
1. Main hoúngá <i>I shall or will be.</i>	1. Ham howenge <i>we shall or will be.</i>
2. Tu howegá <i>thou shalt or wilt be.</i>	2. Tum hóuge <i>you shall or will be.</i>
3. Wuh howegá <i>he shall or will be.</i>	3. We howenge <i>they shall or will be.</i>
Fem. Hoúngí, &c.	Howengí, &c.

The u and w may be omitted throughout; thus, hongá, &c.

IMPERATIVE MOOD.

Common.

Singular.	Plural.
1. Main hoún <i>let me be.</i>	1. Ham howen <i>let us be.</i>
2. Tu ho <i>be thou.</i>	2. Tum hoo <i>be ye.</i>
3. Wuh howe <i>let him be.</i>	3. We howen <i>let them be.</i>

Honorific.

Ho jiye *he or one should be.* Ho jiyo *he, you, or they should be.*

POTENTIAL MOOD.

May, might, should, or would be.

Singular.	Plural.
1. Main hoún or hún <i>I may be.</i>	1. Ham howen or hon <i>we may be.</i>
2. Tu howe or ho <i>thou mayst be.</i>	2. Tum hoo <i>you may be.</i>
3. Wuh howe or ho <i>he may be.</i>	3. We howen or hon <i>they may be.</i>

SUBJUNCTIVE MOOD.

Be, were, had been.

Singular.	Plural.
1. Agar main hotá <i>if I be.</i>	1. Agar ham hote <i>if we be.</i>
2. Agar tu hotá <i>if thou be.</i>	2. Agar tum hote <i>if you be.</i>
3. Agar wuh hotá <i>if he be.</i>	3. Agar we hote <i>if they be.</i>
Fem. hotí.	Hotín.

INFINITIVE MOOD.

Uninflected.

Honá,

Inflected.

Hone *to be*.

PARTICIPLES.

Singular, or Uninflected.

Inflected, or Plural.

Present.

Hotá, or hotá húa,

Hote, or hote húa *being*.*Perfect.*

Húa.

Húe *been*.

PAST INDEFINITE.

Hó, ho ke, ho kar, ho kar ke, ho kar kar *having been*.

PARADIGM

*Of a Regular Transitive Verb, in the Active Voice.**Márná To Beat.*

INDICATIVE MOOD.

*Present Tense.**Beat.*

Singular.

Plural.

1. Main mártá *I beat.*1. Ham márte *we beat.*2. Tu mártá *thou beatest.*2. Tum márte *ye beat.*3. Wuh mártá *he beats.*3. We márte *they beat.*

Fem. Mártí.

Mártín or mártián.

*Present Definite.**Am beating.*

Singular.

Plural.

1. Main mártá hún *I am beating.*1. Ham márte hain *we are beating.*2. Tu mártá hai *thou art beating.*2. Tum márte ho *you are beating.*3. Wuh mártá hai *he is beating.*3. We márte hain *they are beating.*

The feminine mártí throughout, the rest the same as the masculine.

*Imperfect.**Was beating.*

Singular.	Plural.
1. Main mártá thá <i>I was beating.</i>	1. Ham márte the <i>we we beating.</i>
2. Tu mártá thá <i>thou wast beating.</i>	2. Tum márte the <i>you we beating.</i>
3. Wuh mártá thá <i>he was beating.</i>	3. We márte the <i>they we beating.</i>
Fem. Mártí thí.	Mártí thín.

*Perfect.**Beat.*

Singular.	Plural.
1. Main ne mára <i>I beat.</i>	1. *Ham ne mára <i>we beat.</i>
2. Tu ne mára <i>thou didst beat.</i>	2. Tum ne mára <i>ye beat.</i>
3. Us ne mára <i>he did beat.</i>	3. Un ne mára <i>they beat.</i>
Fem. Márí.	Márin.

*Perfect Definite.**Have beaten.*

Singular.	Plural.
1. Main ne mára hai <i>I have beaten.</i>	1. Ham ne mára hai <i>we have beaten.</i>
2. Tu ne mára hai <i>thou hadst beaten.</i>	2. Tum ne mára hai <i>you have beaten.</i>
3. Us ne mára hai <i>he has beaten.</i>	3. Un ne mára hai <i>they have beaten.</i>
Fem. Márí.	Márin hai.

* In this and the two following tenses *mára* is changed to *máre* if masculine plural precedes in connection with the instrumental case. See Chap. II. Sec. (4) p. 17.

*Pluperfect.**Had beaten.**Singular.*

1. Main ne mára thá *I have beaten.*
 2. Tu ne mára thá *thou hadst beaten.*
 3. Us ne mára thá *he had beaten.*
- Fem. Mári thí.

Plural.

1. Ham ne mára thá *we had beaten.*
 2. Tum ne mára thá *you had beaten.*
 3. Un ne mára thá *they had beaten.*
- Mári thín.

*Future.**Shalt or will beat.**Singular.*

1. Main márúngá *I shall or will beat.*
2. Tu máregá *thou shalt or will beat.*
3. Wuh máregá *he shall or will beat.*

Plural.

1. Ham márenge *we shall or will beat.*
2. Tum mároge *you shall or will beat.*
3. We márenge *they shall or will beat.*

Fem. márúngí, &c. changing the final *é* and *e* to *í* throughout.

IMPERATIVE MOOD.*Common.**Singular.*

1. Main márún *let me beat.*
2. Tu már *beat thou.*
3. Wuh máre *let him beat.*

Plural.

1. Ham máren *let us beat.*
2. Tum máro *beat ye or you.*
3. We máren *let them beat.*

Respectful.

Márye *he, or one should beat.*

Máryo *he, you, or they should beat.*

POTENTIAL MOOD.

May, might, should or would beat.

Singular.	Plural.
1. Main mārūṇ <i>I may beat.</i>	1. Ham mārēṇ <i>we may beat</i>
2. Tu mārē <i>thou mayst beat.</i>	2. Tum mārō <i>you may beat.</i>
3. Wuh mārē <i>he may beat.</i>	3. We mārēṇ <i>they may beat</i>

SUBJUNCTIVE MOOD.

Beat or had beat.

Singular.	Plural.
1. Agar main mārṭā <i>if I beat.</i>	1. Agar ham mārṭe <i>if we be</i>
2. Agar tu mārṭā <i>if thou beat.</i>	2. Agar tum mārṭe <i>if ye bea</i>
3. Agar wuh mārṭā <i>if he beat.</i>	3. Agar we mārṭe <i>if they bea</i>
Fem. mārṭī.	Mārṭīṇ or mārṭīāṇ.

INFINITIVE MOOD.

Uninflected.	Inflected.
Mārṇā <i>to beat.</i>	Mārṇe <i>to beat.</i>

PARTICIPLES.

Present.

Singular, or Uninflected.	Inflected, or Plural.
Mārṭā or mārṭā hūā,	Mārṭe or mārṭe hūe <i>beaten</i>

Perfect.

Mārā or mārā hūā,	Māre or māre hūe <i>beaten</i>
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Past Indefinite.

Mār, māre, mār ke, mār kar, mār kar ke, mār kar kar *have beaten.*

The intransitive verbs are conjugated in the same manner as the preceding, with the exception of the perfect tense and its formatives, viz. the perfect definite and pluperfect.

PARADIGM

Of a Regular Intransitive verb, in the Active Voice.

Chalná To move, To go.

INDICATIVE MOOD.

Present Tense.

Move.

Singular.	Plural.
1. Main chaltá <i>I move.</i>	1. Ham chalte <i>we move.</i>
2. Tu chaltá <i>thou movest.</i>	2. Tum chalte <i>ye move.</i>
3. Wuh chaltá <i>he moves.</i>	3. We chalte <i>they move.</i>
Fem. chaltí.	Chaltín or chaltían.

Present Definite.

Am moving.

Singular.	Plural.
1. Main chaltá hun <i>I am moving.</i>	1. Ham chalte hain <i>we are moving.</i>
2. Tu chaltá hai <i>thou art moving.</i>	2. Tum chalte ho <i>you are moving.</i>
3. Wuh chaltá hai <i>he is moving.</i>	3. We chalte hain <i>they are moving.</i>

The feminine chaltí in the singular and the plural.

Imperfect.

Was moving.

Singular.	Plural.
1. Main chaltá thá <i>I was moving.</i>	1. Ham chalte the <i>we were moving.</i>
2. Tu chaltá thá <i>thou wast moving.</i>	2. Tum chalte the <i>ye were moving.</i>
3. Wuh chaltá thá <i>he was moving.</i>	3. We chalte the <i>they were moving.</i>
Fem. chaltí thí.	Chaltí thín.

*Perfect.**Moved.*

Singular.	Plural.
1. Main chalá I moved.	1. Ham chale we moved.
2. Tu chalá thou movedst.	2. Tum chale you moved.
3. Wuh chalá he moved.	3. We chale they moved.
Fem. Chalí.	Chaliṇ or chalián.

*Perfect Definite.**Have moved.*

Singular.	Plural.
1. Main chalá hun I have moved.	1. Ham chale haiṇ we have moved.
2. 'Tu chalá hai thou hast moved.	2. Tum chale ho you have moved.
3. Wuh chalá hai he has moved.	3. We chale haiṇ they have moved.

Fem. chali in singular and plural.

*Pluperfect.**Had moved.*

Singular.	Plural.
1. Main chalá thá I had moved.	1. Ham chale the we had moved.
2. Tu chalá thá thou hadst moved.	2. Tum chale the you had moved.
3. Wuh chalá thá he had moved.	3. We chale the they had moved.
Fem. Chalí thí.	Chalí thín.

*Future.**Shall or will move.*

Singular.	Plural.
1. Main chalúngá I shall or will move.	1. Ham chalenge we shall or will move.
2. Tu chalegá thou shalt or wilt move.	2. Tum chaloge you shall or will move.
3. Wuh chalegá he shall or will move.	3. We chalonge they shall or will move.

Fem. chalúngí &c. changing a and e to í throughout.

IMPERATIVE MOOD.

*Common.**Move.*

Singular.

1. Main chalún *let me move.*
2. Tu chal *move thou.*
3. Wuh chale *let him move.*

Plural.

1. Ham chalen *let us move.*
2. Tum chalo *move ye or you.*
3. We chalen *let them move.*

The feminine and the masculine both alike.

RESPECTFUL.

Chalye *he or one should move.* | Chalyo *he, you, or they should move.*

POTENTIAL MOOD.

May, might, should, or would move.

Singular.

1. Main chalun *I may move.*
2. Tu chale *thou mayest move.*
3. Wuh chale *he may move.*

Plural.

1. Ham chalen *we may move.*
2. Tum chalo *you may move.*
3. We chalen *they may move.*

SUBJUNCTIVE MOOD.

Move, Had moved.

Singular.

1. Agar main chaltá *if I move.*
 2. Agar tu chaltá *if thou move.*
 3. Agar wuh chaltá *if he move.*
- Fem. chaltí.

Plural.

1. Agar ham chalte *if we move.*
 2. Agar tum chalte *if you move.*
 3. Agar we chalte *if they move.*
- Chaltín or chaltíán.

INDICATIVE MOOD.

Uninflected.

Chalná *to move.*

Inflected.

Chalne *to move.*

PARTICIPLES.

Present.

Singular and Uninflected.

Chaltá, chaltá húa.

Inflected or Plural.

Chalte, chalte húa.

Perfect.

Chalá, chalá húa,

| Chale, chale húa *moved.**Indefinite.*Chal, chale, chalke, chal kar, chal karke, chal karkar *having mo*

PARADIGM

*Of a Regular Verb, in the Passive Voice.**Mára jáná, To be beaten.*

INDICATIVE MOOD.

*Present Tense.**Am beaten.*

Singular.	Plural.
1. Main mára játa <i>I am beaten.</i>	1. Ham máre játe <i>we are beaten.</i>
2. Tu mára játa <i>thou art beaten.</i>	2. Tum máre játe <i>you are beaten.</i>
3. Wuh mára játa <i>he is beaten.</i>	3. We máre játe <i>they are beaten.</i>
Fem. mári játi.	Mári játin.

*Present Definite.**Am being beaten.*

Singular.	Plural.
1. Main mára játa hún <i>I am being beaten.</i>	1. Ham máre játe hain <i>we are being beaten.</i>
2. Tu mára játa hai <i>thou art being beaten.</i>	2. Tum máre játe ho <i>you are being beaten.</i>
3. Wuh mára játa hai <i>he is being beaten.</i>	3. We máre játe hain <i>they are being beaten.</i>

Fem. mári játi throughout; the rest the same.

*Imperfect.**Was then beaten.*

Singular.	Plural.
1. Main mára jática <i>I was then beaten.</i>	1. Ham máre játe the <i>we were then beaten.</i>
2. Tu mára jática <i>thou wast then beaten.</i>	2. Tum máre játe the <i>you were then beaten.</i>
3. Wuh mára jática <i>he was then beaten.</i>	3. We máre játe the <i>they were then beaten.</i>
Fem. mári jática <i>thí.</i>	Mári jática <i>thín.</i>

*Perfect.**Was beaten.*

Singular.	Plural.
1. Main mára gayá <i>I was beaten.</i>	1. Ham máre gae <i>we were beaten.</i>
2. Tu mára gayá <i>thou wast beaten.</i>	2. Tum máre gae <i>you were beaten.</i>
3. Wuh mára gayá <i>he was beaten.</i>	3. We máre gae <i>they were beaten.</i>
Fem. mári gayí.	Mári gayín.

*Perfect Definite.**Have been beaten.*

Singular.	Plural.
1. Main mára gayá hun <i>I have been beaten.</i>	1. Ham máre gaye hain <i>we have been beaten.</i>
2. Tu mára gayá hai <i>thou hast been beaten.</i>	2. Tum máre gaye ho <i>you have been beaten.</i>
3. Wuh mára gayá hai <i>he has been beaten.</i>	3. We máre gaye hain <i>they have been beaten.</i>

Fem. mári gayí in both numbers.

*Pluperfect.**Had been beaten.*

Singular.	Plural.
1. Main mārā gayā thā <i>I had been beaten.</i>	1. Ham mārē gaye the <i>we had been beaten.</i>
2. Tu mārā gayā thā <i>thou hadst been beaten.</i>	2. Tum mārē gaye the <i>you had been beaten.</i>
3. Wuh mārā gayā thā <i>he had been beaten.</i>	3. We mārā gaye the <i>they had been beaten.</i>
Fem. mārī gayī thī.	Mārī gayī thī.

*Future.**Shall or will be beaten.*

Singular.	Plural.
1. Main mārā jāūngā <i>I shall or will be beaten.</i>	1. Ham mārē jāwenge <i>we shall or will be beaten.</i>
2. Tu mārā jāwegā <i>thou shalt or wilt be beaten.</i>	2. Tum mārē jāoge <i>you shall or will be beaten.</i>
3. Wuh mārā jāwegā <i>he shall or will be beaten.</i>	3. We mārē jāwenge <i>they shall or will be beaten.</i>
Fem. mārī jāūngī, &c.	

IMPERATIVE MOOD.*Common.*

Singular.	Plural.
1. Main mārā jāūn <i>let me be beaten.</i>	1. Ham mārē jāwen <i>let us be beaten.</i>
2. Tu mārā jā <i>be thou beaten.</i>	2. Tum mārē jāo <i>be ye beaten.</i>
3. Wuh mārā jāwe <i>let him be beaten.</i>	3. We mārē jāwen <i>let them be beaten.</i>

Respectful.

Máre jáye <i>he or one should be beaten.</i>	Máre jáyo <i>he, you, or they should be beaten.</i>
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POTENTIAL MOOD.

May, might, should or would be beaten.

Singular.

1. Main márá jáún *I may be beaten.*
2. Tu márá jáwe *thou mayst be beaten.*
3. Wuh márá jáwe *he may be beaten.*

Fem. mári &c.

Plural.

1. Ham máre jáwen *we may be beaten.*
2. Tum máre jáo *you may be beaten.*
3. We máre jáwen *they may be beaten.*

SUBJUNCTIVE MOOD.

Be beaten or had been beaten.

Singular.

1. Agar main márá játa *if I be beaten.*
2. Agar tu márá játa *if thou be beaten.*
3. Agar wuh márá játa *if he be beaten.*

Fem. mári játi.

Plural.

1. Agar ham máre játe *if we be beaten.*
2. Agar tum máre játe *if you be beaten.*
3. Agar we máre játe *if they be beaten.*

Mári játin.

INFINITIVE MOOD.

Uninflected.

Mára jáná,

Inflected.

Máre jáne *to be beaten.*

PARTICIPLES.

Present.

Singular or Uninflected.

Mára játa *or* márá játa húá,

Inflected or Plural.

Máre játe *or* máre játe húe *being beaten.**Perfect.*Mára gayá *or* márá gayá húá,Máre gaye *or* máre gaye húe *been beaten.*

The present definite is generally used to express the precise point of time when the action takes place ; it is sometimes used with an indefinite and future signification ; as, wuh ghar jātá hai *he is (now) going home* ; main jald khána láta hūn *I am bringing (shall bring) the dinner quickly*.

The imperfect tense represents the action as taking place at a particular time past ; as, sab us ke farmán bardár the *all were (then) obedient to him*.

To prevent mistakes in the use of thá *was*, and húa *was*, which are generally translated by the same word into English, and which in many cases appear to be synonymous in their application, it is necessary to pay particular attention to the following rule ; thá is used in reference to simple existence at a distant time or particular place, while húa is applied to time or circumstances less remote in the sense of *become* ; as, us mulk men ek pádsháh thá *there was a king in that country* ; wuh hairán húa *he was (became) confounded*.

The perfect is like the past tense in English when applied indefinitely ; as, tum ne likhá *you wrote*, which though indefinite as to time, conveys the idea of a complete or perfect action.

The perfect, in addition to its common acceptation, is sometimes used with a present, and sometimes with a future meaning ; as, jo wuh milí, to hamári ján rahí ; nahín, to gayí *if she is found, then my life remains ; if not, then it is gone*. Jo boyá so kátá *what he sows that he reaps*. Pání láo bring the water. Láyá khudáwánd I have brought it, sir, (meaning *I will bring it immediately*).

It is sometimes applied in an idiomatical manner as, *húá to húá if it be so, why be it so.*

Monosyllables ending in *á* or *o* take *y* before *á* of the perfect, and change it to *e* before other vowels; as, *láná to bring*; perfect singular *lé* fem. *lâe*. *Boná to sow*; perf. sing. *boyá*; plu. b fem. *boí*.

Dissyllables having a consonant before *ná*, an penultimate short vowel followed by *a*, drop *a* when the *á* of the perfect or any vowel follows; *lipatná to cling to*; perf. *liptá*. *Samajhná to understand*; perf. *samjhlá*; fut. *samjhegá*.

The perfect definite answers to the perfect tense English; but is sometimes used with adverbs of time a manner that it cannot be in English; as, *main kháyá hái I have eaten*; *main kal wahán gayá hui have gone there yesterday, for I went there yesterday.*

The pluperfect tense corresponds with the pluperfect in English, and represents a thing not only past, but as prior to some other event; as, *us pahunchne ke áge main ne khat likhá thá I had written my letter before he arrived.*

The future definite, or, as it is called by Grammarians, the Paulo-post-futurum, is expressed by *cháh to desire*, with the past participle of the verb; as, *wi mará cháhtá hai he is about to die, or will soon die*. There are also other ways of expressing the same idea as, *wuh marne par hai, or wuh marne wálá hai.*

Roots ending in *á* or *o* take or omit *we* in the future; as, *jáná to go*, fut. *jágá, jáwegá*. *Honá to love*, fut. *hogá, howegá, hoegá*. The *e* of the roots den

and *lená* is dropped before *ú*; as *dúngá I will give, lúngá I will take.*

The imperative mood is confined in its application chiefly to the second persons singular and plural. The honorific form is often used impersonally; as, *chup rah be silent, idhar áo come hither, ham ko muáf kíjye pardon me.*

The adverb *mat* is applicable to the imperative mood alone, *na* or *nah* is applied to it in common with the other modes, *nahín* is never used with it; as *mat bhu-lyo, or bhulyo mat don't forget, aisá na kar don't do so.*

The imperative mood is sometimes used idiomatically, as in the following expressions: *ho to ho perhaps it is, or it must be, áo to áo come if you mean to come, na khá to mat khá don't eat if you don't like.*

The potential mood implies possibility, liberty, or obligation; as *áj jo kuchh ho sake wuhí karo whatever it is possible to do to-day, that do; hamen ummed hai kih yih kám saranjám howe our hope is that this business may be brought to a conclusion; jo bádsháh elchí kisé jagah bheje cháhye kih wuh apne qaum men sab se dáná áur zabánáwar ho if a king sends an ambassador to any place, it is desirable that he should be the wisest and the most eloquent man of his race.*

The conjunctions *kih* and *tákih that*, *agar* and *jo if*, *agarchih although*, *jab tak until*, and *mabádá lest*, generally require the potential mood after them; as, *agar main cháhún kih jab tak main áún wuh thahre to tujhe kyá if I desire that he should stay till I come, what is it to thee?*

When the power of doing a thing is designed to be expressed, the verb *sakná to be able*, is used in all its

parts, with the root or infinitive mood of the principal verb ; as, wuh já nahín saktá hai, or wuh jáne nahí saktá hai *he cannot go*.

Obligation or necessity is commonly expressed by *ye* instead of the regular *e* of the potential mood ; tum ko wahán jáná cháhiye *you must go there* ; is maḡhfī ko kisī dāná se kahīe *one (or we) must tell profound secret to some wise man*.

The verb honá *to be*, and other intransitive verbs, also employed to express the same idea ; as, tum jáná hai *must you go ?* tum ko jáná hogá *you must go*, tum ko likhne hogá *you must write*, tum se likh jāegá *must you write ?*

The future tense may be used definitely or indefinitely with respect to time, and it admits of no distinction for *shall* and *will* ; as, wuh áwegá *he will come* ham kal jáwenge *we shall go to-morrow*.

In respectful language the future is often employed instead of the imperative mood ; it is also occasionally employed for the potential mood ; as, śāhib ináy karke mujhe ek kitáb denge *have the kindness, Sir, give me a book*. Main samajhtá hún kih jo kuchh kahate hain ḡasad se hogá *I am thinking that what they say may be from envy*.

The second future, or future *completive*, is formed by connecting the word chukná *to finish*, with the root of the verb ; as, máin khá chukúngá *I shall have eaten* Wuh khá chukeyá *he will have eaten*, &c.

When a future act is designed to be expressed *doubtfully*, the present participle of the verb is used with

the future tense or potential mood of the verb *to be*; as, *main mártá húngá* or *hún perhaps I may beat*.

A more distant future of the same nature is expressed by the perfect participle with the verb *to be*; as, *main mára gaya húngá* or *hún perhaps I shall have been beaten*.

The subjunctive mood, as in English, represents a thing under a condition or supposition; it is in form the same as the present tense of the indicative mood, but is distinguished from it in being generally preceded by *agar* or *jo if*, and followed by *to then*; as, *agar wuh átá, to kuchli nuqsán nah hotá if he had come, then there would have been no loss*; *jo main kahá to meri bát na suntá if I had spoken he would not have regarded, or if I should speak he would not regard*.

The conjunction is frequently omitted in the former or latter part of the sentence, and sometimes in both; as, *agar main játa to use khúb mártá, or main játa to use khúb mártá had I gone I would have beaten him soundly*; *main hotá ghorá chhutne na pátá had I been present the horse would not have escaped*.

To express the subjunctive mood in a more remote manner, the past participle of the principal verb is used with the subjunctive form of the verb *to be*; as, *agar main ne pinjra kholá hotá, wuh ur na játa? if I had opened the cage, would it not have flown?* The other forms of the subjunctive are the same as the indicative; as in these examples: *jo main púchhtá thá wuh jawáb detá thá had I asked, he would have answered*; *agar main púchhúngá to wuh jawáb degá if I ask, he will answer*.

The infinitive mood is employed to express a thing in an unlimited manner, without any particular reference to number, person, or time; as, main ba nahin saktá *I cannot say*; we shor karne lage *they began to make a noise*.

When the infinitive is applied as a nominative o ná is used; when it is governed by another word, ne; and often when it governs a feminine noun, ní; as, sun nahin misl dekhne kí *hearing is not like seeing*, h ko jáne do *permit us to go*, nashtar par unglí rak mashkil hai *it is hard to put one's finger on a lance*.

The infinitive is often used elliptically for the imperative; as, hargiz qasm na khána *swear not at* Wabán mat jáná *don't go there*, or *you must not there*, (understand hogá).

The infinitive is also frequently employed as a verbal noun; and with ká, ko, &c. added as a gerund; thus, uská jáná munásib hai *his departure is proper*, intiqám lene ká yihí waqt hai *this is the time of or for taking revenge*; wuh ghar dekhne ko áyá or wuh ghar dekhne ke wáste áyá *he has come to see the house*.

The present and perfect participles, when they allude to time, agree in gender with the noun which they qualify; but when they are employed to describe the state of the agent or object of the verb, they are used only in the inflected form; as, chiragh jalá *the lamp remained burning*; wuh játi rahí *she remained or continued going*; we rang barang kí posháken pahí *they having put on various coloured garments, were dancing*; main ne ghore par sawár ho usko dekhá *I saw him mounted on a horse*.

The present participle is doubled, to express the continuation or frequency of the act ; as, hamára kám hote hote nah húá *our work being and being was not*, i. e. *continuing to be done was not completed*.

The present and perfect participles connected with other words are often applied adverbially ; as, şubah hote *when it was morning* ; şhâm hote *when it was evening* ; mere rahte *while I remain* ; jinke dekhe *at the sight of whom* ; biná samjhe *without understanding* ; dete waqt *at the time of giving*.

The past indefinite participle, by connecting the members of a sentence, saves the use of conjunctions ; it commonly agrees with the agent, sometimes with the object of the verb ; as, áj wahán jâkar hamârí kitâb lekar phir áo *going there to-day, and bringing my book, return* ; is kám men jaldí karke mujhe yih pashemâní hûí hai *this disgrace has come upon me (through) making haste in this business*.

We shall close these observations with a few general rules on the concord and government of the verbs.

A verb must agree with its nominative case in gender, number, and person ; as, wuh kahtá hai *he is speaking*, yih khabar pahunchí hai *this news has arrived*, we gae hain *they have gone*.

When several nouns of different genders occur in a sentence, the verb takes the masculine plural in preference to the feminine ; as, uske má báp blái tînon uskí shádí kí fikr men *the his father, mother, and brother were all three meditating the accomplishment of his marriage* ; uske háthi, úñt, gârí láde játe hain *his elephant, camel, and carriage are loaded*.

Two nouns in the singular number, coupled copulative conjunction, take a verb in the singular number agreeing with the one to which it stands nearest; as, *abhi bail aur ghorā pahunchā hai the bullock horse have just now arrived; ākhir kār fareb kā zillā ruswāi hai the end of deceit is ruin and infamy.*

A number of inanimate things, taken collectively may have a singular verb, whilst one rational being spoken of with respect may have a plural; as, *usau rūpiyah diyā by him a hundred rupees were given; āp kahān tashrif le jāte hai where are you going; bādshāh yih denge the king will give this; munā nahīn kih jāhān panāh ājizī karen it is not proper to your majesty should submit.*

Sometimes a verb singular agrees with an infinitive mood or member of a sentence for its nominative case as in the following example: *dunyā ke wāste bahut manānat karnā filwāqī ziyādah daṛnā hai nā chīz par to much for this world is in fact much-ado about nothing.*

Sometimes a verb plural is used without a nominative case, some such word as *they* or *men* being understood; as in this example: *ek talwār se saikron mārte hai men kill thousands with one sword.*

When two different persons occur in a sentence, the verb agrees with the first person in preference to the second, and with the second in preference to the third; as, *ham tum jāwenge we and you will go; tum v jācge you and they will go.*

In quoting any phrase, or relating any circumstance the pronouns are not changed, as in English, but are given as they were stated or spoken at the time; as, *usne*

kahá, kih main nah jáúngá, *he said, 'I will not go.'*
In English it would be, *he said he would not go.*

In negative sentences the nominative case commonly agrees with the verb understood; as, zulm terí shán ke láiq nahín *cruelty (is) not becoming your dignity.*

The verb *to be*, and verbs of naming or calling, may have two nominative cases before them; as, wuh sardár hai, *he is the chief*, wuh Sikandar kahlátá hai, *he is called Alexander.*

Active or transitive verbs govern the objective case; as, usko mere pás láo, *bring him to me*; main usko tarbiyat karúngá, *I will educate him.* The preposition taín with the genitive is often used in conversation after active verbs instead of the objective case; as, uske munh ke taín dekho, *see his face.* The genitive too without the preposition is often used instead of the objective before a compound verb; as, is bát kí yád rakho *remember this word.*

Causal verbs, verbs of clothing, giving, &c. may be considered as governing two accusative cases, or the accusative and the dative, both being alike; as, laṛkeko kháná khilákar ghar jáo, *having given the child food go home*; use yih kaprá pahnáo, *put on him these clothes*; usko ek rupiyah do, *give him a rupee.*

Some neuter verbs, as áná *to come*, banná *to become*, to fit, bhána *to suit*, paṛná *to fall*, pahunchná *to arrive*, phabná *to become*, cháhna *to be desirable*, rahná *to remain*, sájhna *to appear*, lagná *to unite*, milná *to meet*, and honá *to be*, govern the dative case, and are frequently used impersonally; as, mujhe rahm átá hai, *I feel compassion*; mujhe is bát men shubhah hai, *I*

have some doubt in this matter; hamko cháhye ki hán jáwē, it is desirable that we should go there.

Verbs meaning to *sell* or implying *gain* have (*hand*) connected with them; as, *tumne kiske bechá hai, to whom have you sold it? Wuh kám b miḥnat se háth áyá, that point was gained with difficulty; us ká ek phúl toḥfah háth áyá he gain flower as his prize.*

Verbs which in English require *with, from, on* after them, govern the ablative, and those which require *in, within, into*, the locative case; as, *bihtar yih kih uskí dostí ke wasíle se dushmanon ke háth chhútū, this is better, that by means of his friends should escape from the hand of the enemies; wuh á ghar men jákar dil men sochne lagá going into his house he began to think within himself.*

Verbs of fear and caution require the ablative case; as, *sháyad wuh tum se ḍartá hai, perhaps he is afraid of you.*

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2

CHAPTER VI.

Of Indeclinable Words.

(1) ADVERBS.

The following are some of the principal adverbs, arranged according to the subjects of time, place, &c.

Of Time.

Ab *now.*

Ab tab *presently.*

Ab talak *till now.*

Aj *to-day.*

Akhir *at last.*

Al hál *at this time, presently.*

Ek bár, ek dafah *once, one time.*

Bárbár, bárhá *often.*

Báre *once.*

Bilfel *immediately.*

Parson *two days ago.*

Phir *again.*

Tá *to, until.*

Tab *to then.*

Tab talak *till then, so long.*

Tarson *three days ago.*

Tak, talak *up to, until.*

Wahín *exactly then.*

Jab, jiswaqt *when, since.*

Jab tak *whilst.*

Jab ká tab *at the time when.*

Jab kabhí *whenever.*

Jab na tab *perpetually.*

Jaldí, turt *quickly, soon.*

Johín *exactly when.*

Jyon jyon *at what time.*

Tyon tyon *at that time.*

Roz roz, *daily.* [ing.

Sawere, tarke *early in the morn-*

Shabá shab *by night.*

Fardá *to-morrow.*

Filfaur, filhál *immediately.*

Kab *when ?*

Kab tak *how long ?*

Kabse *since when ?*

Kabhí kabhí, kabhu *some time,*
ever.

Kabhí na kabhí, gáh gáhe *some*
time or other.

Kabhí nahín *never.*

Kal *to-morrow, yesterday.*

Waqt ba waqt *from time to*
time.

Waqt be waqt *constantly.*

Waqt ná waqt *occasionally.*

Hargiz *ever.*

Haméshah, hamwárah, dam ba
dam *always.*

*Of Place.*Idhar *hither.*Udhar *thither.*Aur kahín *somewhere else.*Bhitar, darún *within.*Tahán *there.*Tidhar *thither.*Jidhar *whither.*Jidhar tidhar, *hither and thither.*Jahán *where.*Jahán jahán *wherever.*Jahán tahán *here and there.*Jahán kahín *wherever.*Dar kinár *aside.*Zer *below, under.*Sámhne, rú ba rú *before.*Aláhidah *apart, separately.*Aqab *at the heel, behind.*Qabl *before.*Kidhar *whither?*Kidhar se *whence?*Kahán *where?*Kahán se *whence.*Kahín *somewhere.*Kahín nahín *nowhere.*Kahín na kahín *somewhere or other.*Wahán *there.*Wahín *exactly there.*Har kahín, hargáh *every where.*Yahán *here.*Yahín *exactly here.*Yahán tak *to this time or pitch.**Of Quality.*Achának, nágáh *suddenly.*Aşlan *by no means.*Aghlab *most likely.*Akşar *for the most part.*Albattah *truly, indeed.*Algharz, alqissah *in short.*Alag alag, judá judá *separately.*Khiste *gently, slowly.*Aisá, waisá *thus, so.*Bas *enough.*Bale *yes, right.*Bahut *much.*Tale úpar *upside down.*Jaz, aláwah *besi des.*Jaisá, taisá *as, so.*Jaisá taisá *as well as.*Jaiseká taisá *exactly the same.*Jyon, jon, jyonkar *as.*Tyon, ton, tyonkar *so.*Jyon ton, jon ton *some how or other.*Chagúnah, kaif *how?*Chanánchih *so that, like as.*Ḥasb *agreeable to.*Ḥaqau, ḥaḳíqatau *really.*Ḥaq ná ḥaq *right or, wrong.*

Khaṣūṣan <i>particularly.</i>	Kyon kar <i>how ?</i>
Khwáh nah khwáh <i>willing or not.</i>	Kyon nah ho <i>why not ?</i>
Ziyádah <i>more.</i>	Lábud <i>necessarily.</i>
Sach <i>truly.</i>	Lájarm <i>undoubtedly.</i>
Samet <i>together with.</i>	Másewá, máwará <i>besides, more-over.</i>
Sháyad <i>perhaps.</i>	Miṣlan <i>for example.</i>
Şirf <i>only.</i>	Muft <i>gratuitously.</i>
Aqlan <i>prudently.</i>	Nipaṭ <i>very, only.</i>
Gháliban <i>chiefly, most likely.</i>	Niháyat <i>exceedingly.</i>
Ghair, ba ghair <i>besides, except.</i>	Waghairah <i>et cætera.</i>
Faqat <i>only, simply.</i>	Wún <i>in that manner.</i>
Filjumláh <i>upon the whole.</i>	Yáne viz. <i>namely.</i>
Qarib <i>nearly, almost.</i>	Yon, yon kar <i>in this manner.</i>
Kásh <i>would that.</i>	Yon nah yon <i>in one way or other.</i>
Kyon or kyún <i>why?</i>	

Of Negation and Affirmation.

Mabádá <i>lest, God forbid.</i>	Hán, hún <i>yes.</i>
Mat <i>do not.</i>	Ho to ho <i>it may be.</i>
Muṭlaqaṇ <i>not at all, entirely.</i>	Ho nah ho <i>it must be.</i>
Na, nah, nahín, ná <i>no, not.</i>	Hí, í <i>emphatic expletives.</i>

(2) PREPOSITIONS.

Prepositions are of two kinds: those which govern the masculine, and those which govern the feminine possessive case.

These prepositions govern the masculine possessive case :

Age <i>before.</i>	Báig <i>by reason of.</i>
Andar <i>within.</i>	Badal <i>instead of.</i>
U'par <i>above.</i>	Bidún <i>without, except.</i>

Barábar <i>equal to, opposite to.</i>	Sewá <i>except.</i> <i>سوى</i>
Baráe <i>for.</i>	Íwaz <i>instead, for.</i>
Bád <i>after.</i>	Qabl <i>before.</i> <i>قبل</i>
Baghair <i>without, except.</i>	Qarib <i>near.</i> <i>قرب</i>
Bích <i>in or among.</i>	Kane <i>near, with.</i>
Pár <i>over.</i>	Gird <i>round, around.</i>
Pás <i>by, near.</i> <i>پس</i>	Liye <i>for, on account of.</i>
Píchhe <i>behind.</i> <i>پچھے</i>	Máre <i>through (in a bad sense.)</i>
Tale <i>under, beneath.</i>	Mutábiq <i>conformable to.</i>
Táin <i>to.</i>	Muwáfiq <i>according to.</i>
Khárij <i>without, outside.</i>	Mújib <i>by means of.</i>
Darmiyán <i>between, among.</i>	Nazdík <i>near.</i>
Sáth <i>with.</i>	Níche <i>under, beneath.</i>
Sámhne <i>before.</i> <i>سامنے</i>	Wáste <i>for, on account of.</i>
Sabab <i>by reason.</i>	Háth <i>in the power of.</i>

The preposition *nazdík near*, appears sometimes to be used in such a manner as to render it little more than an expletive to a foreigner; as, mere *nazdík ṣalāḥ yih hai near me the advice is this, or this is my advice.*

The following prepositions govern the feminine possessive case:

Bábat <i>respecting, concerning.</i>	Taraḥ <i>after the manner of.</i>
Badaulat <i>by means of.</i> [of.]	Taraf <i>towards.</i>
Jihat <i>on account of, on the side</i>	Márifat <i>by or through.</i>
Kháṭir <i>for the sake of.</i>	Nisbat <i>relative to.</i>

Besides the above prepositions, the following Arabic and Persian prefixes are occasionally employed:

Az <i>from.</i>	Bin, biná, bilá <i>without.</i>
Illá <i>except.</i>	Dar <i>in.</i>
B, Ba, bah <i>with, into.</i>	Alá <i>upon.</i>
Be <i>without.</i>	An <i>from.</i>
Bar <i>on, in.</i>	Ind <i>near.</i>
Baráe <i>for.</i>	Fí <i>in.</i>

K *according to.*L *to, for.*M̐ *with.*Min *from.*

(3) CONJUNCTIONS.

The conjunctions are divided by the Natives into various classes, but they are here enumerated without regard to such distinctions.

Az baskih <i>since, for as much as.</i>	Kih or ki <i>that, because, than,</i>
Agar <i>if.</i>	or.
Agarchih <i>although.</i>	Kyúnkih or kyonki <i>because.</i>
Ammá <i>but, moreover.</i>	Gokih <i>although.</i>
Aur, wa <i>and, also.</i>	Goyá <i>as if.</i>
Balkih <i>but.</i>	Lekin <i>but.</i>
Bhí <i>also, indeed.</i>	Magar <i>except, unless.</i>
Par <i>but, yet.</i>	Nahín <i>to, otherwise.</i>
Pas <i>then, therefore.</i>	Níz <i>also, likewise.</i>
To <i>then.</i>	War <i>for wa agar and if.</i>
Jabtak <i>until, while.</i>	Warnah <i>and if not, unless.</i>
Jo <i>if, when.</i>	Har-chand <i>although, wherever.</i>
Ĥálánkih <i>whereas, notwithstanding.</i>	Ham <i>also, likewise.</i>
Ĥhwáh <i>either, or.</i>	Hanoz <i>yet.</i>
	Yá <i>or, either.</i>

The conjunction *kih*, in addition to its being employed in all the senses above stated, is also sometimes used as a relative pronoun; as, jo aṣiyat, kih ham ko pahunche hai, ḡhāṭir men nah láon *let us not mind the trouble which has come upon us*; dáná wuh bai, kih kámse pahle anjám kár ko sochhe *he is a wise man, who before the commencement thinks of the end of his work.*

(4) INTERJECTIONS.

The following are a few of the principal interjections :

Afsos, *Haif alas ! O sad !*

Ki, are, yá *O ! oh !*

Bápre *astonishing !*

Chaḡhe, chal chaḡhe *begone !*

Chhí chhí *fy, fy !*

Dúr *begone !*

Ḳhabardár *have a care !*

Shábásh, áfrín *well done !*

Kyá ḡhúb, kyá bát hai, wáh wáh
bravo !

Lo lo ! *look !*

Marḡabá *hail !*

Wá, wáe, wáwailá *wo !*

Wáe, háe, háe háe *alas !*

Haṡ *fy, begone !*

CHAPTER VII.

Of Derivative and Compound Words.

(1) OF NOUNS.

Derivative and compound nouns are principally those of agency, instrumentality, and locality; verbals, abstracts, and diminutives.

Nouns of Agency.

These are formed by adding *wálá* or *hárá* to the infinitive mood of verbs, or to nouns; as, *lakaḥhárá* a wood-cutter, *khánewálá* an eater, *sunnewálá* a hearer.

They are also formed by adding to nouns the following terminations:

Bán to dar a door,	darbán a door-keeper.
Báz to murgh a cock,	murghbáz a cock-fighter.
Bar to ráh a road,	ráhbar a guide.
Bardár to nishán a flag,	nishánbardár a standard bearer.
Band to nál a horse-shoe,	nálband a farrier.
Chí to ṭambúr a drum,	ṭambúrchí a drummer.
Dár to zamín land,	zamíndár a land-holder.
R to sóná gold,	sónár a goldsmith.
Kár to bad evil,	badkár an evil-doer.
Gar to saudá trade,	saudágar a merchant.
Gár to gunáh sin,	gunáhgár a sinner.
Go to darógh a lie,	daróghgo a liar.
Wár to ghát a wharf,	ghátwár a wharfinger.
Wán to gāṛí a cart,	gāṛíwán a carter.
Ḍ to dhob a washing,	dhobí a washerman.

Instrumental Nouns.

These signify the thing by which the action may be performed, and are derived from verbal roots by affixing

An <i>as</i> <i>bel</i> to roll,	belan <i>a</i> rolling pin.
Ná <i>as</i> <i>ram</i> to play or sport,	ramná <i>a</i> park.
Ní <i>as</i> <i>katar</i> to clip,	katarní <i>a</i> pair of scissors.
U' <i>as</i> <i>jhāṛ</i> to sweep,	jhāṛú <i>a</i> broom.

They are also formed from nouns by affixing

Al <i>as</i> <i>ghaṛi</i> an hour,	ghaṛiál an hour bell.
Anah <i>as</i> <i>dast</i> the hand,	dastānah <i>a</i> glove.
Ak <i>as</i> <i>chashm</i> the eye,	chashmak spectacles.
Ah <i>as</i> <i>dast</i> the hand,	dastah <i>a</i> handle.

Nouns of Locality.

These are formed by uniting two nouns together ; as,

Abád <i>a</i> city,	Haider,	Haiderábád <i>the</i> city of <i>Hyder</i> .
Bāṛi, wāṛi <i>a</i> garden,	phul <i>a</i> flower,	phulwāṛi <i>a</i> flower gar- <i>den</i> .
Púr <i>a</i> city,	Ghāzī,	Ghāzípúr Ghāzípúr.
Khānah <i>a</i> place,	bāwarchi <i>a</i> cook,	bāwarchi khānah <i>a</i> <i>cook-room</i> .
Zār <i>multitude</i> ,	lālah <i>a</i> tulip,	lālahzār <i>a</i> tulip-bed.
Sál or sálá <i>a</i> place,	ghoṛá <i>a</i> horse,	ghoṛásál <i>a</i> stable.
Stán <i>a</i> place,	qabr <i>a</i> grave,	qabrstán <i>a</i> burying <i>ground</i> .
Shan <i>a</i> place,	gul <i>a</i> rose,	gulshan <i>a</i> rose-bower.
Gáh <i>a</i> place,	árám <i>rest</i> ,	árámgháh <i>a</i> resting <i>place</i> .

Abstracts.

Abstract nouns are formed chiefly from adjectives by affixing some termination to them ; as,

<i>A to garm warm,</i>	<i>garmá warm-weather.</i>
<i>Ta, tí to kam little,</i>	<i>kamtí deficiency.</i>
<i>Pa, pan, or paná to laṛká a child,</i>	<i>laṛkápan childhood.</i>
<i>S to mīthá sweet,</i>	<i>mīthás sweetness.</i>
<i>Gírī to saḁht hard,</i>	<i>saḁhtgírī extortion.</i>
<i>Gí to tázah fresh,</i>	<i>tázgí freshness.</i>
<i>N to únchá high,</i>	<i>únchán height.</i>
<i>Y to burá bad,</i>	<i>burái badness.</i>
<i>Haṭ to kaṛwá bitter,</i>	<i>kaṛwáhaṭ bitterness.</i>

To nouns *t* is frequently added to form abstracts as, *ádmí a man, ádmíyat humanity ; ḥukm a command, ḥukúmat dominion.*

Some abstracts are formed by a repetition of the word, with a slight alteration in the last ; as, *jhúṭh muth falsehood.*

Verbals.

Verbals are either the same as the verbal root ; as, *bol speech, cháḥ desire, &c. ;* or they are formed from it by adding other terminations ; as,

<i>A to kah speak,</i>	<i>kahá a saying.</i>
<i>Kí to bo sow,</i>	<i>boái a sowing.</i>
<i>Ap to mil mix,</i>	<i>miláp a mixing or union.</i>
<i>As to pí drink,</i>	<i>pías desire to drink, thirst.</i>
<i>An to lag apply,</i>	<i>lagán an applying.</i>
<i>Ish to dán know,</i>	<i>dánish knowledge.</i>
<i>An to jal burn,</i>	<i>jalan a burning.</i>

Wá to bhulá <i>deceive,</i>	bhuláwá a <i>deception.</i>
Waṭ to saǰá <i>prepare,</i>	saǰáwaṭ <i>preparation.</i>
Áí to khel <i>feed,</i>	kheláí a <i>feeding.</i>
Haṭ to balá <i>call,</i>	baláhaṭ a <i>calling.</i>

The infinitives of the verbs are commonly employed as verbal nouns ; as, karná a *doing*, bolná a *saying*. Some are formed by doubling the perfect tense of the verb, and altering the last syllable ; as, kahákahí *alteration*, maramárá *scuffle*, &c.

Diminutives.

These are formed from other nouns, by adding to them various terminations ; as,

Á to beṭí a <i>daughter,</i>	biṭiyá a <i>little daughter.</i>
Chí or chah to deg a <i>cauldron,</i>	degchí a <i>kettle.</i>
Rí to palang a <i>bedstead,</i>	palangrí a <i>small bedstead.</i>
Ak to top a <i>cannon,</i>	topak a <i>musket.</i>
Wá to mard a <i>man,</i>	mardwá a <i>poor wretch.</i>
Oṭá or íṭá to harn a <i>deer,</i>	harnotá a <i>fawn.</i>
Ilá or il to mor a <i>peacock,</i>	morilá a <i>pea-chicken.</i>
Ichah to bágh a <i>garden,</i>	baghíchah a <i>kitchen garden.</i>

(2) OF ADJECTIVES.

Derivative Adjectives are of two kinds, negative and positive. The negative ones are obtained, by prefixing to different words these terminations :

An to honá to <i>be,</i>	anhoná <i>impossible.</i>
Be to sabr <i>patience,</i>	besabr <i>impatient.</i>
Bad to nám a <i>name,</i>	badnám <i>infamous.</i>
Ghair to házir <i>present,</i>	ghairházir <i>absent.</i>
Khiláf to aql <i>wisdom.</i>	khiláf-aql <i>foolish.</i>

Kam to baḡht <i>fortune</i> ,	kambaḡht <i>unfortunate</i> .
Lá to chárah <i>help</i> ,	láchárah <i>helpless</i> .
Ná to ḡhúsh <i>pleased</i> ,	náḡhúsh <i>displeased</i> .

Bá prefixed does not negative the word ; as, *bá wafá faithful*.

The positive ones are formed by affixing the following terminations ; as,

<i>Ā</i> to bhúkh <i>hunger</i> ,	bhúkhá <i>hungry</i> .
<i>Anah</i> to ṭífal <i>a child</i> ,	ṭífalánah <i>childish</i> .
<i>Āwr</i> to zor <i>strength</i> ,	zoráwar <i>strong</i> .
<i>Band</i> to hathyár <i>arms</i> ,	hathyárband <i>armed</i> .
<i>Dár</i> to wafá <i>fidelity</i> ,	wafádár <i>faithful</i> .
<i>Zá</i> to viláyat <i>foreign country</i> ,	viláyatzá <i>foreign-born</i> .
<i>Sár</i> to koh <i>a mountain</i> ,	kohsár <i>mountainous</i> .
<i>Gír</i> to dil <i>the heart</i> ,	dilgír <i>grieved</i> .
<i>Gín</i> to ḡham <i>sorrow</i> ,	ḡhamgín <i>sorrowful</i> .
<i>Lá</i> or <i>lo</i> to pichhá <i>behind</i> ,	pichhlá <i>hindermost</i> .
<i>Mand</i> to dawlat <i>wealth</i> ,	dawlatmand <i>wealthy</i> .
<i>Ná</i> to do <i>two</i> ,	duná <i>double</i> .
<i>Nák</i> to hawl <i>terror</i> ,	hawlnák <i>terrible</i> .
<i>U'</i> to didár <i>view</i> ,	didárú <i>sightly</i> .
<i>Wár</i> to sog <i>grief</i> ,	sogwár <i>grievous</i> .
<i>War</i> to nám <i>name</i> ,	námwar <i>renowned</i> .
<i>Ah</i> to dosál <i>two years</i> ,	dosálah <i>biennial</i> .
<i>I</i> to bázár <i>a market</i> ,	bázári <i>of the market</i> .
<i>Iyá</i> , <i>iyára</i> , or <i>tiá</i> to bakherá contention,	bakheriyá <i>contentious</i> .
<i>El</i> or <i>elá</i> to dant <i>tooth</i> ,	dantel <i>tusked</i> .
<i>In</i> , <i>inah</i> or <i>yánah</i> to chob <i>wood</i> ,	chobín <i>wooden</i> .

Fám and *gún* are added to words to denote colour ; as, *záfranfám saffron-coloured*, *nílgún blue-coloured*. *Koná* and *goshaḡ* are added to numerals, to express the figure of things ; as, *chaukoná quadrangular*, *sháshgo-*

shah *hexagonal*, &c. *Wash* and *wár* are added to express likeness ; as, *barq wash like lightning*, *mardánaf wár like brave men*.

In addition to the compounds included in the foregoing sections, there are various other compound nouns and adjectives, which are formed chiefly by the union of two nouns, or of a noun and adjective ; as,

Mál <i>wealth</i> ,	zámin <i>security</i> ,	málzámin <i>a bail</i> .
Qalam <i>a pen</i> ,	dán <i>a container</i> ,	qalamdán <i>a pen case</i> .
Shutar <i>a camel</i> ,	qatár <i>a row</i> ,	shutarqatár <i>a camel</i> <i>herd</i> .
Khíyál <i>fancy</i> ,	bátil <i>vain</i> ,	khíyálbátil <i>whim</i> .
Palang <i>a bed</i> ,	posh <i>covering</i> ,	palangposh <i>a coun-</i> <i>terpane</i> .
Khátir <i>the heart</i> ,	jamá <i>collection</i> ,	khátirjamá <i>collected</i> , <i>tranquil</i> .
Dil <i>the heart</i> ,	chor <i>a thief</i> ,	dilchor <i>inattention</i> .
Mál <i>wealth</i> ,	mast <i>drunk</i> ,	málmast <i>purseproud</i> .
Sukhan <i>a word</i> ,	ras <i>arriving at</i> ,	sukhanras <i>eloquent</i> .
Khúsh <i>pleasing</i> ,	taqrir <i>oration</i> ,	khúsh taqrir <i>eloquent</i> .

To compound nouns a participial adjective is sometimes added, and the word formed by it may be considered as an adjective, or as a denominative noun ; thus, *mál mardam khor eating the property of another man*, or *one who borrows and never pays*.

(3) OF VERBS.

Derivative verbs are formed from nouns, adjectives, and other verbs ; as,

Bahas argumentation,	bahasná <i>to dispute</i> .
Thuk spittle,	thukná <i>to spit</i> .
Samajh understanding,	samajhná <i>to understand</i> .

Tars <i>mercy</i> ,	tarasná <i>to long ; to pity.</i>
Juṛná <i>to be joined</i> ,	jorṇá <i>to join.</i>
Kaṭná <i>to be cut</i> ,	káṭná <i>to cut.</i>
Bandhná <i>to be bound</i> ,	bándhná <i>to bind.</i>

The most useful class of derivatives are those denominated causals: they are formed by adding á to the verbal root; as,

Bolná <i>to speak</i> ,	bolána <i>to call.</i>
Dauṛná <i>to run</i> ,	dauṛána <i>to make run.</i>
Sunná <i>to hear</i> ,	sunnána <i>to cause to hear.</i>
Chamakná <i>to shine</i> ,	chamkána <i>to make to glitter.</i>
Samajhná <i>to understand</i> ,	samjhána <i>to cause to understand.</i>
Latakná <i>to hang up</i> ,	latkána, <i>to make hang.</i>

Roots ending with a long vowel take lá and shorten the vowel ; as,

Khána <i>to eat</i> ,	khilána <i>to feed.</i>
Dená <i>to give</i> ,	dilána <i>to cause to give.</i>
Dhoná <i>to wash</i> ,	dhulána <i>to make wash.</i>
Roná <i>to weep</i> ,	rulána <i>to make weep.</i>

Kahná *to speak*, makes kahlána *to be spoken or called.*

Sometimes lá is changed to al, and in neuter verbs vá is occasionally inserted, to give the verb an additional meaning; as, paiṭhná *to enter*, paiṭhálná *to cause to enter*; jalná *to be hot*, jalána *to burn*, jalwána *to cause to burn.*

From the above examples it will readily be perceived, that monosyllables become dissyllables when made causals, and that dissyllables remain such by dropping the (') or last vowel of the verbal root when á is added.

A is the inflexion most commonly used in the formation of causal verbs: *lá* and *wá* seem to be substituted chiefly for the sake of euphony.

Compound verbs are of various kinds; the following are the principal ones. When the compound is formed, only the last part of it admits of conjugation, and this is the same as in simple verbs.

1. NOMINALS.

These are formed by uniting with the verb a noun or adjective; as, *bát karná to converse*, *mol lená to purchase*, *chhotá karná to shorten*. Ex. *Usne bahut burá kám kiyá hai, he has done a very bad thing.*

2. INTENSITIVES.

These are obtained by uniting one verb with the root of another; as, *khá jáná to eat up*, *ho jáná to become*, *már dálná to destroy totally*, *gir paṛná to fall down*. Ex. *Wuh háthi par se gir paṛá he fell from off the elephant.*

3. POTENTIALS.

These are formed by adding *sakná to be able*, to a verbal root, or to the infinitive mood of the verb; as, *khá sakná or kháne sakná to be able to eat*, *chal sakná to be able to walk*. Ex. *Main áj kuchh khá nahín sak-tá I cannot eat any thing to-day.*

4. COMPLETIVES.

These add *chukná to be finished*, to a verbal root; as, *khá chukná to finish eating*, *pí chukná to finish drinking*, *kah chukná to finish speaking*. Ex. *Wuh kháná khá chuká hai, he has finished his dinner.*

5. DESIDERATIVES.

These are formed by adding the verb *cháhná* *to desire*, to the past participle of another verb ; as, *likhá cháhná* *to wish to write*, *jáyá cháhná*, *to desire to go*, *mará cháhná*, *to desire to die*. In compounds, *jáyá* and *mará* are employed, instead of the irregular forms *gayá* and *múá*. Ex. *Wuh tumbáre pás jáyá cháhtá hai*, *he desires, or is upon the point of going to you*.

6. FREQUENTATIVES.

These add *karná* *to do*, to the past participle of another verb, and generally signify the habit of doing a thing ; as, *áyá karná*, *to make a practice of coming*, *jáyá karná*, *to make a practice of going*, *chaukí kiýá karná*, *to make a practice of watching*. Ex. *Wuh hame-shah mere pás áyá kartá hai*, *he is constantly coming to me*.

Sometimes another verb is employed instead of *karná* *to do* ; as, *is kám men̄ khub támmul kiýá cháhiye*, *we must think seriously on this subject*.

7. CONTINUATIVES.

These are formed by adding *jáná* *to go* and *rahná* *to remain*, to the present participle of another verb ; as, *rotá jáná*, *to continue weeping*, *paṛhtá rahná*, *to continue reading*. Ex. *Āurat qabristán men̄ rotí játí thí*, *the woman was going to the burying-ground, weeping*.

8. STATISTICALS.

These prefix the inflected form of the present participle to another verb ; as, *rote daurná*, *to run weeping*,

i. e. in a weeping condition. Ex. Wuh warqon ko ultate játa hai, *he is doing nothing but turning over the leaves.*

9. REITERATIVES.

These are a repetition of the same verb, with some trifling alteration in the last : they are an exception to the general rule, being conjugated alike in both parts ; as, bolná chálná, *to converse*, dekhná bhálná, *to see*. Ex. Wuh apná hisáb dekhtá paṛhtá hai, *he is examining his accounts.*

10. DOUBLE COMPOUNDS.

These are formed by adding to two verbal roots the verb karuá *to do* ; as, khá pí karná, *to eat and drink*. Ex. Wuh nahá dhokar áyá, *he having bathed and washed himself, came.*

What are called Inceptives, Permissives, Acquisitives, &c. are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other in the infinitive mood ; as, síkhne lagá, *he began to learn*, jáne diyá, *he gave permission to go*, jáne páyá, *he obtained permission to go.*

APPENDIX.



(1.) SPECIMEN OF PARSING.

Do *auraten* ek *larke* ke *waste* *apas* men *jhagra* karti *thin*, aur *gawah* nahin rakhtin. Donon *qazi* ke *pas* gain, aur *insaf* चाहिन. *Qazi* ne *jallad* ko bulaya, aur *farmaya*, ki *Is* *larke* ke do *tukre* kar, ek ek donon ko de. Ek *aurat* yih bat sunte hi chup ho rahi, *dusri* ne *fariyad* shuru ki, ki mere *larke* ke do *tukre* mat kar, *larke* ko main nahin चाहति hun. *Qazi* ko *yaqin* hua, ki *larke* ki *ma* yih hai, *larke* ko use *supard* kiyi, aur *dusri* ko *kor* *mar* ke *nikal* diya.

Do *two*, a numerical adjective, agreeing with the noun following.

See p. 22.

Auraten *women*, a common noun of the second declension, feminine gender, third person plural, nominative case to the verb *jhagra* karti *thin*. It might have been in the singular number.

See p. 14.

Ek *one*, a numerical adjective, agreeing with the following noun.

See p. 22.

Larke ke *child*, a common noun of the first declension, masculine gender, third person singular, possessive case. See p. 15.

Waste *for*, a preposition, governing the masculine possessive case.

See p. 62.

Apas men *between themselves*, a reciprocal pronoun, locative case.

See p. 26.

Jhagra karti *thin* *were quarrelling*, a compound verb, from *jhagra* karna, indicative mood, imperfect tense, third person plural, agreeing with the nominative case *auraten*. See p. 55.

Aur *and*, conjunction, coupling the preceding verb with the following one. See p. 19.

Gawah *evidence*, a common noun of the first declension, masculine gender, third person singular, objective case, governed by the verb following. See p. 18.

Nahín *not*, an adverb of negation. See p. 61.

Rakhtín *did place or give*, a regular transitive verb, active voice, indicative mood, imperfect tense (*thín* being understood), third person plural, agreeing with the nominative case *auraten*. See p. 55.

Dono *both*, an adjective pronoun of the indefinite kind, agreeing with *auraten* understood, nominative case to the verb *gaín*.

Qázi *ke the judge*, a common noun of the first declension, singular number, possessive case, governed by the postposition *pás*. See p. 15.

Pás *to*, a preposition governing the masculine possessive case. See p. 62.

Gáin *went*, an irregular intransitive verb, of the indicative mood, perfect tense, third person plural, feminine gender, agreeing with the nominative case *dono*. See p. 55.

Aur *and*, a copulative conjunction, connecting the preceding verb with the one following.

Inśáf *justice*, a common noun of the first declension, objective case, governed by the verb following. See p. 18.

Cháhín *desired or demanded*, a regular transitive verb, active voice, indicative mood, perfect tense, third person plural, feminine gender, agreeing with the nominative case *dono*. See p. 55.

Qázi *ne by the judge*, a common noun, &c. of the instrumental case, governed by the following verb. See p. 17.

Jallád *ko to the executioner*, a common noun of the first declension dative case, governed by the following verb. See p. 17 and 18.

Buláyá *it was called*, a causal verb, from *bolná* *to speak*, indicative mood, perfect tense, third person singular, masculine, used impersonally. See p. 17.

Aur *and*, a conjunction, coupling the preceding with the following verb.

Farmáyá *commanded*, a regular transitive verb, indicative mood, &c. like the preceding verb.

Ki, a connective conjunction: in such cases as the present, idiomatic in its use, and incapable of being rendered into English, so as to correspond with the other words in the sentence.

Is *this*, an adjective pronoun of the demonstrative kind, agreeing with the following noun. See p. 30.

Lafke ke *child*, a common noun of the first declension, possessive case, governed by the following noun. See p. 15.

Do *two*, a numerical adjective, agreeing with the noun that follows.

Tukre *parts*, a common noun of the first declension, plural number, objective case, governed by the verb kar. See pp. 57, and 18.

Kar *make*, an irregular verb transitive, imperative mood, common form, second person singular, agreeing with the nom. case *tú* understood. See p. 55. Or it may be considered as the past indefinite participle in this place.

Ek ek *one*, a numerical adjective used distributively, (see p. 23,) the objective case, governed by the verb de. See p. 18.

Dono ko *to both*, an adjective pronoun of the indefinite kind, dative case, governed by the succeeding verb.

De *give*, a regular transitive verb, imperative mood, common form, second person singular, agreeing with the nominative case *tú* understood. See p. 55.

Ek *one*, a numerical adjective, agreeing with *aurat*.

Aurat *woman*, a common noun of the second declension, singular number, and nominative case to the verb ho rahí.

Yih *this*, an adjective pronoun of the demonstrative kind, agreeing with *bát*. See p. 30.

Bát *word*, a common noun of the second declension, singular number, objective case, governed by the participle sunte. p. 57.

Sunte *hearing*, the present inflected participle, from the verb sunná *to hear*, agreeing with *aurat*. See p. 54.

Hí, an emphatic particle. When connected with a participle, it may be rendered by *upon*; as here, yih sunte hí *upon hearing this*.

Chup *silent*, an adjective, agreeing with *aurat*.

Ho rahí *remained*, a compound verb, intransitive, indicative mood, perfect tense, third person singular, feminine gender, agreeing with the nominative *aurat*. See p. 55.

Dúsrí *ne by the other*, an adjective pronoun of the indefinite kind, singular number, instrumental case, governed by the verb **shurú kí**. See p. 17.

Fariyád *a complaint*, a common noun of the second declension, nominative case to the verb **shurú kí**.

Shurú kí *was commenced*, a compound verb, active voice, indicative mood, perfect tense, third person, singular number, feminine gender; and agrees with the nominative case **fariyád**. See p. 55.

Ki, a connective conjunction as before.

Khudá ke *for God's*, a common noun of the first declension, possessive case, governed by **liye**. See p. 10. and 15.

Liye *sake*, a preposition, governing the masculine possessive case. See p. 62.

Mere *my*, a personal pronoun, possessive case, used adjectively, and agreeing with the noun **larke ke**.

Larke ke *child*, as before.

Do tukre *two parts*, as before.

Mat *do not*, an adverb of negation, always connected with the imperative. See p. 51.

Kar *make*, as before. The imperative in this place, from **karná** *to make* or *do*.

Larke ko *the child*, a common noun of the first declension, objective case, governed by the verb following. See p. 57.

Main *I*, a personal pronoun, first person singular, nominative to the following verb.

Nahín *not*, adverb of negation. See p. 51.

Cháhtí hun *do desire*, a regular transitive verb, active voice, indicative mood, present definite tense, first person singular, and agrees with the nominative case **main**. See p. 55.

Qáží ko *to the judge*, a common noun of the first declension, dative case, governed by the verb **huá**. See p. 57.

Yaqín *certainty*, a common noun of the first declension, nominative to the verb **huá**.

Huá *was*, an intransitive verb, indicative mood, perfect tense, third person singular, and agrees with its nominative case **yaqín**. See p. 55.

Ki, a connective conjunction, as before.

Larke kí *child's*, a common noun as before, possessive case, governed by má. See p. 16.

Má *mother*, a common noun of the second declension, nominative case to the verb hai.

Yihí *this*, an adjective pronoun of the demonstrative kind, with the emphatic particle í affixed, agreeing with the noun má. See p. 30.

Hai *is*, an intransitive verb, indicative mood, present tense, third person singular, agreeing with the nominative case má. See p. 55.

Larke ko *the child*, as before : here the objective case, governed by the verb supard kiyá. See p. 18.

Use *to her*, a personal pronoun, third person singular, dative case, governed by the succeeding verb.

Supard kiyá *was delivered*, a compound verb, active voice, indicative mood, perfect tense, third person singular, used impersonally. See p. 17.

Aur *and*, a copulative conjunction, coupling the preceding with the following verb.

Dusrí ko *the other*, an adjective pronoun of the indefinite kind, objective case, governed by the following verb. See p. 17.

Koṛe *with a whip*, a common noun of the first declension, used elliptically for koṛe se, governed by the participle following. See p. 19.

Már ke *having beaten*, a past indefinite participle, agreeing with the instrumental case us ne, understood.

Nikál diyá *was dismissed*, a compound verb, active voice, indicative mood, perfect tense, third person singular, used impersonally, like the preceding. See p. 17.

(2.) GRAMMATICAL TERMS,

IN THE ORDER OF THE PARTS OF SPEECH.

ŞARF O NAHO, GRAMMAR, OR ETYMOLOGY AND SYNTAX.

Rasm ulkhaṭor imlâ orthography.	Ğhair munşarîf undeclined.
Ḥurûf i taḥajjî, or alif be the alphabet.	Mubnî a word that does not change, as page 9.
Ḥarf a letter.	Jins gender.
İrâb, or ḥarf i ḥarakat a short vowel.	Taẓkîr masculine gender.
Ḥarf i illat a long vowel.	Tânîş feminine gender.
Mutaḥarrik movable.	Muẓakkir of the masculine gender.
Sâkin quiescent.	Muwannaş of the feminine gender.
Ḥarf i saḥîḥ a consonant.	Şîghah number.
Ğhunnah a nasal.	Taşniyah dual.
Maḥraj, or talaffuẓ pronunciation.	Mufrîd, or wâḥid singular number.
Taḥsîn talaffuẓ euphony.	Jamâ plural number.
İrâb ḥarkât orthographical marks, as a i u.	Ḥâlat case.
Ḥaẓaf apocope or elision.	Fâil nominative or instrumental case.
Tauvîn nutation, or the use of <i>'''</i>	Ḥâlat i izâfat a genitive case.
Kalimah part of speech.	Muẓâf the governor of the genitive case.
Târif, or ḥarf i mârifah an article, or any definite word that serves its place.	Muẓâf ilaiyah the genitive case.
Ism a noun.	Ḥâlat i mafûl the dative, oblique, ablative, and locative cases, or
Mauşûf a noun with an adjective.	Mafûl ilâ jalâh the dative.
Taşrif declension.	Mafûl bih the accusative.
Munşarîf declined or inflected.	Mafûl mâḥ the ablative.

Nidá *the vocative case.*

Munádí *of the vocative case.*

Álámát *signs of a case, &c. as*
ká *the sign of the genitive.*

Mâtúf álah *the noun connect-*
ing others with it.

Mâtúf *the noun or nouns con-*
nected.

Ism i şifat *an adjective.*

Ism i ádad *a numeral adjective.*

Şighah tafşıl *comparative de-*
gree.

Şighah mubálighah *superlative*
degree.

Zamír *a personal pronoun.*

Mushtarik *common pronoun,*
i. e. *masculine or feminine ;*
as, I, thou, &c.

Ism i mauşúl *a relative pro-*
noun.

Şilih mauşúl *a correlative pro-*
noun.

Ism istifhám *an interrogative*
pronoun.

Ism ishárah *a demonstrative*
pronoun.

Ism ishárah qarib *the proximate*
demonstrative ; as, yih this.

Ism ishárah baíd *the remote, as*
wuh that.

Nakrah or ism i tankír *an in-*
definite pronoun.

Fel *a verb.*

Fel i mutáddí *verb transitive.*

Fel i lázímí *a verb intransitive.*

Mutáddí bad o mafúl *a causal*
verb with two objective cases.

Mutáddí basih mafúl *a verb*
with three objective cases.

Rábiṭah zamání *an auxiliary.*

Báqiyási or báqáidah *regular.*

Samáy *irregular.*

Náqış *defective.*

Manafí *negative, or with a*
negative.

Taşrif *conjugation.*

Şighah voice, mood.

Şighah mârúf *active voice.*

Şighah majhúl *passive voice.*

Zamán *tense.*

Zamán i hál *present tense, and*
present definite.

Mázi istimrári *the imperfect*
tense.

Mázi *past tense.*

Mázi muṭlaq *the imperfect.*

Mázi qarib *the perfect definite.*

Mázi baíd *the pluperfect.*

Mustaqbil *the futures.*

Amr *the imperative mood.*

Amr tázímí *the respectful im-*
perative.

Muzári *the potential mood,*
present tense.

Şarṭí *the subjunctive mood.*

Maşdar *the infinitive mood.*

Ismiháliyah *present participles.*

Ism i mafúl *perfect participle.*

Ism i mâtûf *past indefinite participle.*

Mutakallim *first person.*

Mukhâtib hâzir *second person.*

Ghâib *third person.*

Mutakallim wâhid *1st person singular.*

Mutakallim jamâ *1st person plural.*

Mukhâtib wâhid *2nd person singular.*

Mukhâtib jamâ *2nd person plural.*

Ghâib wâhid *3rd person singular.*

Ghâib jamâ *3rd person plural.*

Fâ kalimah *the first syllable, or antepenultimate of the verb.*

Âin kalimah *the second or penultimate.*

Lâm kalimah *the third or final, as seen in the word fel.*

—
Aşal *origin or root.*

Ishtiqaq *derivation.*

Mansûb o mushtaqqa *derived from.*

Basî *simple or primitive.*

Murakkab *compound.*

Ism i fâil *noun of agency.*

Ism i âlah *noun of instrumentality.*

Ism i makân *noun of place.*

Ism i şifat *abstract or concrete noun.*

Ism i maşdar *verbal noun.*

Ism i taşghîr *diminutive noun.*

Zarf indeclinable word, *adverb.*

Tamez *adverb of quality.*

Zarf i zamân *adverb of time.*

Zarf i makân *adverb of place.*

Zarf i tarâş *adverb of manner.*

Zarf i îjâb *adverb of affirmation.*

Nafî or zarf i nahî *adverb of negation.*

Harf i mânawî *a postposition.*

Harf i aţf *a copulative conjunction.*

Harf i tardîd *a disjunctive conjunction.*

Harf i bayân *an explanatory conjunction.*

Harf i şarţ *a conditional conjunction.*

Harf i jazâ *a consequential conjunction.*

Harf i nidâ *an interjection.*

Takiyah i kalâm *an expletive.*

Zabţ *construction.*

Zâbiţah qânun qâidah *rule.*

Be qâidah *ungrammatical.*

Muhâvirah iştîlâş *idiom.*

Malfuz mazkûr *expressed.*

Muqaddar muzmir *understood.*

Muhzûf *omitted.*

Tâkid *emphasis.*

Takidî *emphatic.*

Maḥdûd *limited, defined.*

Ghâir maḥdûd *unlimited, undefined.*

(3.) DAYS OF THE WEEK.

Etvár <i>Sunday.</i>	Jumārāt <i>Thursday.</i>
Pír <i>Monday.</i>	Jumā <i>Friday.</i>
Mangal <i>Tuesday.</i>	Saníchar <i>Saturday.</i>
Budh <i>Wednesday.</i>	



(4.) MONTHS OF THE YEAR.

Bhaisák <i>April,</i> (beginning from the 10th*: so the rest.)	Kátik, kártik <i>October.</i>
Jēth <i>May.</i>	Aghan <i>November.</i>
Asáph <i>June.</i>	Pús <i>December.</i>
Sáwan <i>July.</i>	Mágh <i>January.</i>
Bhádōṇ <i>August.</i>	Phágan, or Phálgan <i>February.</i>
Asin, or Kúár <i>September.</i>	Chait <i>March.</i>

* When the sun enters the first degree of Aries, allowing for the precession of the equinoxes.



PART II.

A VOCABULARY.



PART II.

A VOCABULARY.

CHAPTER I. OF NOUNS.

1. NOUNS REGULARLY MASCULINE AND FEMININE, OCCURRING IN THE READING LESSONS*.

- A. Abábíl, *a swallow.*
 A. Abdál, *a devotee.*
 P. Kb-dár, *a water-keeper.*
 A. A'bid, *a worshipper.*
 H. Achár, *pickles.*
 A. Adab, *politeness.*
 A. Adam, *non-existence.*
 A. Adat, *habit.*
 A. Adl, *justice, equity.*
 A. Afat, *misfortune.*
 P. Aftáb, *the sun.*
 P. Aftábah, *an ewer.*
 A. Afú, *forgiveness.*
 H. Agári, *the forepart.*
 A. Ahad, *compact; promise;*
tune.
 A. Ahl, *people.*
 A. Ahwál, *state, condition.*
 A. Aish, *pleasure.*

- A. Ajáib, *wonders.*
 A. Akhirat, *a future state.*
 P. Kláish, *contamination.*
 A. A'lam, *the world; people.*
 A. Amal, *action, work.*
 A. Amánat, *deposit; faith.*
 P. Amboh, *a crowd.*
 P. Amezish, *mixture.*
 A. Amír, *a nobleman.*
 A. A'mm, *the vulgar; pl.*
awám.
 S. Anáj, *grain.*
 S. Andá, *an egg.*
 P. Andáz, *guess.*
 S. Andherí, *darkness.*
 H. Angúr, *a grape.*
 S. Angúthí, *a finger ring.*
 A. Anqá, *the chief of birds.*
 H. Ará, *a saw.*

* All nouns in this list, that are not regularly feminine by the rules given at page 12 and 13, are masculine.

- P. *Kráish, embellishment.*
 P. *Kráim, ease, health.*
 A. *Arbáb, lord.*
 A. *Aśá, a stick.*
 P. *Kśáish, rest.*
 A. *Aśar, sign; effect.*
 A. *Asbáb, goods, apparatus.*
 P. *Kshiyánah, bird's nest.*
 A. *Aśl, origin; capital.*
 P. *Ksmán, heaven.*
 S. *Kśrá, hope.*
 P. *Kstánah, a threshold.*
 P. *Atash, fire.*
 A. *Aṭir, perfumer.*
 A. *Aṭlas, satin.*
 A. *Aṭtár, a perfume.*
 A. *A'yán, grantees.*
 A. *Aṣab, punishment.*
 P. *Ashdahá, a large snake.*
 A. *Aṣiyat, oppression; distress.*
 A. *Aṣo, a joint, member.*
 P. *Bachchah, a child.*
 S. *Bádah, wine.*
 P. *Bádal, a cloud.*
 A. *Badan, the body.*
 P. *Bádbán, a sail.*
 A. *Baddal, a cloud.)*
 A. *Badlá, exchange, retaliation.*
 A. *Badlí, cloudiness; a substitute.*
 A. *Badrah, a bag of money.*
 P. *Bádsháh, a king.*
 P. *Bádsháhat, a kingdom.*
 P. *Bágh, a garden.*
 A. *Bagháwat, rebellion.*
 P. *Bágh-bán, a gardener.*
 H. *Baglá, a heron.*
 A. *Bahá, price.*
 A. *Baháim, beasts.*
 H. *Bahaliya, a huntsman.*
 P. *Bahrah; property, share; gain.*
 S. *Bail, bullock.*
 A. *Báis, cause, reason.*
 S. *Bakrí, a goat.*
 S. *Bál, hair; a child.*
 S. *Bál-bachchah, children.*
 P. *Bandagí, service.*
 S. *Bandar, a monkey.*
 A. *Bani-ádam, men.*
 S. *Báp, a father.*
 A. *Báqir-khání, cake mixed with butter and milk.*
 A. *Baqqál, a grain merchant.*
 S. *Barí, a dish of pulse.*
 P. *Báriṣm, public audience.*
 P. *Barkhást, removing from office.*
 S. *Barsát, the rainy season.*
 P. *Bartarí, excellence.*
 H. *Básan, a bason.*
 Baserá, a bird's roosting.
 A. *Bashar, man.*
 A. *Bashriyat, humanity.*
 S. *Bastí, a village.*
 S. *Bát, word, speech.*
 A. *Baṭ, a goose, a duck.*
 H. *Baṭ, tripe; twist; wrinkle.*

- P. Bayáhn, *a desert.*
 P. Báz, *a hawk.*
 P. Bází, *play, sport.*
 P. Bázú, *the arm.*
 H. Beří, *a chain for the leg.*
 S. Bhái, *a brother.*
 S. Bhed, *a secret; secrecy.*
 H. Bheriyá, *a wolf.*
 H. Bichchhoná, *a bed.*
 S. Bichchhú, *a scorpion.*
 A. Bidat, *violence, oppression.*
 H. Bigár, *quarrel.*
 P. Bihisht, *heaven.*
 H. Bijlí, *lightning.*
 S. Billá, *a he-cat.*
 S. Billí, *a she-cat.*
 H. Birní, *a wasp.*
 A. Buhtán, *calumny.*
 P. Burání, *a dish of the egg-plant fruit fried in sour milk.*
 H. Buřhápá, *old age.*
 P. Buzúrgí, *greatness.*
 H. Byorá, *account, history.*
 H. Chahchahá, *song of a bird.*
 S. Chakki, *a mill-stone.*
 S. Chalan, *habit, use.*
 H. Chamak, *glitter.*
 P. Chaman, *a parterre.*
 S. Chamrá, *leather.*
 S. Chándní, *moon-light.*
 P. Charágáh, *pasturage.*
 S. Charchá, *relation of past events.*
- P. Cháshní, *flavour of sweet and sour.*
 H. P. Chauráhá, *a cross-road.*
 H. Chená, *millet.*
 S. Chhat, *a roof.*
 S. Chhed, *a hole, rent.*
 S. Chhurá, *a large knife.*
 S. Chhurí, *a knife.*
 S. Chítá, *a leopard.*
 S. Chonch, *a beak, bill.*
 S. Chori, *theft.*
 H. Choř, *a hurt.*
 H. Chottá, *a thief.*
 P. Chughal-khor, *tale-bearer.*
 P. Chughlí, *tale-bearing.*
 H. Chyuntí, *ant.*
 P. Dád-khwáh, *a plaintiff.*
 P. Dálán, *a hall.*
 A. Dalíl, *proof; pl. daláíl.*
 P. Dám, *net, snare.*
 P. Dáman, *skirt.*
 P. Dánái, *wisdom.*
 H. Đank, *sting of scorpion, &c.*
 H. Dar, *fear.*
 P. Dar, *a door.*
 A. Dár, *a dwelling, fixed abode.*
 P. Dard, *pain.*
 P. Daregh, *sorrow, a sigh.*
 S. Dárhí, *a beard.*
 P. Darogh, *a lie.*
 A. Dár-ul-maqám, *dwelling place; grave.*

- A. Dár-ul-mattaqín, *abode of the good ; heaven.*
 A. Dár-ul-qarâr, *the grave.*
 P. Darwázah, *a door.*
 P. Daryá, *a river.*
 P. Darzí, *a tailor.*
 H. Daul or dîl, *or both, shape ; mode.*
 P. Dastar-ḵhwán, *a table-cloth.*
 P. Dastúr, *custom.*
 P. Dastúrí, *perquisites.*
 A. Daulat, *wealth.*
 A. Daurán, *time ; fortune.*
 A. Dáwá, *claim ; law-suit.*
 P. Dewánagí, *madness.*
 - S. Dhál, *a shield.*
 - H. Dhaḡ, *the body.*
 H. Dhokhá, *deceit.*
 H. Dhúp, *sun-shine.*
 A. Dijlah, *a lake ; the Tigris.*
 P. Dil, *heart.*
 P. Dil-jamáí, *ease of mind.*
 P. Dil-nawázi, *blandishment.*
 A. Dimágh, *the brain ; pride.*
 S. Din, *a day.*
 P. Dínár, *a coin, a ducat.*
 P. Díwár or dewál, *a wall.*
 - H. Dôl, *bucket.*
 - H. Doriyá, *striped muslin.*
 P. Dozaḡh, *hell.*
 S. Dúdh, *milk.*
 A. Dúr, *a pearl.*
 P. Durustí, *rectification.*
- S. Dúshálah, *two shawls worn together.*
 P. Dushman, *an enemy.*
 P. Dushnám, *abuse.*
 A. Fáidah, *profit, gain.*
 A. Faḡhar, *glory, boast.*
 A. Falak, *the firmament ; pl. aflák.*
 A. Fálíj, *the palsy.*
 A. Farághat, *repose ; competency.*
 P. Farotání, *humility.*
 A. Faqr, *poverty.*
 A. Farq, *difference, distance.*
 A. Farz, *indispensible duty.*
 A. Fasád, *depravity.*
 A. Fauq, *superiority.*
 A. Faḡilat, *excellence.*
 A. Feḡ, *action ; work.*
 A. Fíl, *an elephant.*
 A. Firásat, *physiognomy ; sagacity.*
 A. Firqah, *a tribe ; a troop.*
 A. Fisq, *adultery, wickedness.*
 A. Furḡat, *leisure.*
 S. Gál, *the cheek.*
 S. Gánw, *a village.*
 S. Gáří, *a cart.*
 S. Gáří-bán, *a carter.*
 S. Gaṡhrí, *a bundle.*
 P. Gáw 'or gái, *a cow.*
 S. Gehún, *wheat.*
 S. Genḡá, *a rhinoceros.*

- A. Ghaflat, *negligence*.
 A. Ghallah, *grain*.
 A. Ghár, *a cavern*.
 S. Ghar, *a house*.
 S. Ghará, *a water-pot*.
 S. Gharánah, *family*.
 A. Ghárat, *rapine*.
 S. Ghaří, *an hour*.
 A. Ghanímat, *prize; plunder*.
 A. Ghaur, *reflexion*.
 A. Ghazab, *rage, violence*.
 S. Ghorá, *a horse*.
 F. Ghotah, *a dipping*.
 F. Ghul, *noise, tumult*.
 A. Ghulám, *a slave*.
 A. Ghushl, *bathing*.
 H. Gídař, *a jackal*.
 S. Gidh, *a vulture*.
 F. Gilah, *complaint*.
 F. Girdáb, *a whirlpool*.
 F. Girebán, *a collar*.
 F. Goshah, *a corner, solitude*.
 F. Goshah-nashín, *a hermit*.
 F. Gulbadan, *kind of silk cloth*.
 F. Gumán, *doubt; fancy*.
 F. Gumáshtah, *an agent*.
 F. Gunáh, *sin*.
 F. Guroh, *a band, troop*.
 H. Guṭhlí, *a kernel*.
 F. Gužár, *a ferry*.
 A. Hábshí, *an Ethiopian; an infidel*.
 A. Haibat, *fright, terror*.
 A. Haiwán, *an animal; pl. haiwánát*.
 A. Haizah, *cholera morbus*.
 A. Hájat, *need*.
 A. Hájí, *a pilgrim*.
 A. Hákím, *philosopher; physician*.
 S. Hal, *a plough*.
 A. Hál, *state, condition*.
 A. Hálát, *state, circumstance*.
 H. Hal-jotá, *a plough-man*.
 H. Halká-pan, *despicableness*.
 A. Halwá, *sweetmeat*.
 A. Halwái, *a confectioner*.
 F. Ham-dam, *an intimate friend*.
 A. Hámí, *a protector*.
 A. Hamlah, *an attack*.
 F. Hamtái, *likeness*.
 A. Handasah, *geometry*.
 H. Hándí or háří, *a pot*.
 F. Hangámah, *crowd; riot*.
 S. Hansí, *laughter, fun*.
 A. Haq, *equity; pl. haqúq*.
 A. Harárat, *heat*.
 A. Harf, *a letter of the alphabet*.
 A. Harír, *silk cloth*.
 A. Harkat, *motion*.
 A. Hashrát, *reptiles; insects*.
 A. Hářil, *produce; gain*.
 A. Hasrat, *grief*.
 S. Háthí, *an elephant*.

- H. *Hath-kafí, a handcuff.*
 s. *Hathyár, tools, arms, apparatus.*
 A. *Ḥauṣilah, stomach; capacity.*
 A. *Ḥauz, a pond.*
 A. *Hawas, inordinate desire.*
 A. *Ḥayát, life.*
 P. *Hazár-dástán, a nightingale.*
 A. *Házimah, the digestive power.*
 A. *Ḥázirí, breakfast.*
 A. *Ḥaṣm or haṣmí, digestion.*
 A. *Ḥifẓat, memory, custody.*
 A. *Ḥikáyat, history; tale.*
 A. *Ḥilm, mildness.*
 P. *Himiyání, a purse.*
 A. *Himmat, resolution, courage.*
 A. *Ḥiqárat, contempt, scorn.*
 A. *Ḥirásat, watching, care.*
 A. *Ḥiss, feeling.*
 A. *Ḥiṣṣah, a share, part.*
 s. *Honṭh, the lip.*
 A. *Ḥujjat, argument, altercation.*
 A. *Hujúm, crowd; assault.*
 A. *Ḥukm, order, command; pl. aḥkám.*
 P. *Hunar, art, skill.*
 A. *Ḥusn, beauty.*
 A. *Iblis, Satan.*
 A. *Ḥfiat, abstinence, purity.*
- A. *Ifshá, a publishing.*
 A. *Iftikḥár, glory.*
 A. *Iḥsán, benevolence; favour.*
 A. *Iḥtimál, bearing; doubt; probability.*
 A. *Iḥtiyát, caution; foresight.*
 A. *Ijázat, order, permission.*
 A. *Iḵhtilát, friendship.*
 A. *Iḵhtiyár, authority; choice.*
 A. *Ḥláj, remedy, cure.*
 A. *Ḥlám, a proclaiming.*
 A. *Ḥlāqah, connexion.*
 A. *Ilḥáḥ, importunity.*
 A. *Ilhám, inspiration.*
 A. *Ḥlm, science; pl. ḡlum.*
 A. *Ilṭifát, friendship, courtesy.*
 A. *Imám, a leader in religion.*
 A. *Imán, faith.*
 A. *Imtiḥán, examination, trial.*
 A. *Imtiyáz, discrimination.*
 A. *Inám, a favour, gift.*
 A. *Ináyat, favour.*
 A. *Infjál, shame, modesty.*
 A. *Insán, man.*
 A. *Inṣirám, a cutting off, completing.*
 A. *Intizám, arrangement.*
 A. *Iqáb, chastisement.*
 A. *Iqrár, agreement.*
 A. *Irshád, command.*
 A. *Iṣhál, loosening.*
 A. *Ishárah, a sign.*
 A. *Ishrat, society; pleasure.*

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| A. Isráf, <i>prodigality.</i> | H. Jhár, <i>bramble.</i> |
| A. Isráf, <i>expenditure, waste.</i> | H. Jharokhá, <i>a lattice.</i> |
| A. Isrár, <i>obstinacy.</i> | H. Jhilmil, <i>a venetian, shutter.</i> |
| A. Iṣṭabal, <i>a stable.</i> | H. Jidd, <i>effort.</i> |
| A. Istihqáq, <i>demanding justice ; merit.</i> | A. Jinn, <i>spirit, genii ; pl. jin-nát.</i> |
| A. Itáat, <i>subjection, obedience.</i> | H. Joṛ, <i>a joining.</i> |
| A. Itidál, <i>temperateness.</i> | S. Júá, <i>gambling, dice ; a yoke.</i> |
| A. Itimád, <i>confidence, reliance.</i> | S. Júári, <i>a gambler.</i> |
| A. Itminán, <i>tranquillity.</i> | H. Jútá, <i>a shoe.</i> |
| A. Ittifáq, <i>agreement ; accident.</i> | P. Kabáb, <i>a roasting.</i> |
| A. Iwaz, <i>reward ; exchange.</i> | P. Kabk, <i>a kind of partridge.</i> |
| A. Iṭṭirár, <i>violence, agitation.</i> | P. Kabútar, <i>a pigeon.</i> |
| A. Izzat, <i>honour.</i> | S. Kachhuá, <i>a tortoise.</i> |
| A. Jadd, <i>grand-father.</i> | A. Káfir, <i>an infidel.</i> |
| A. Jahálat, <i>ignorance.</i> | A. Káfúr, <i>comphor.</i> |
| A. Jahannam, <i>hell.</i> | S. Kahání, <i>a tale.</i> |
| P. Jaház, <i>a ship.</i> | S. Kaháwat, <i>a proverb.</i> |
| H. Jalebí, <i>a sweet-meat.</i> | P. Káhili, <i>langur.</i> |
| P. Jám-dání, <i>cloth in which flowers are woven.</i> | S. Kal, <i>a machine ; a trap.</i> |
| S. Jangal, <i>forest, wood.</i> | P. Kallá, <i>a cabbage.</i> |
| P. Ján-kandaní, <i>agonies of death.</i> | S. Kalái, <i>pulse.</i> |
| P. Jánwar, <i>an animal.</i> | A. Kalám, <i>word, speech.</i> |
| S. Járá, <i>cold ; winter.</i> | H. Kalejah, <i>the liver.</i> |
| S. P. Jau, <i>barley.</i> | P. Kulichah, <i>biscuit.</i> |
| A. Jauhar, <i>a gem, jewel.</i> | S. Kalol, <i>wantonness.</i> |
| A. Jaur, <i>violence.</i> | S. Kamli, <i>a small blanket.</i> |
| A. Jazírah, <i>an island.</i> | PORT. Kamrá, <i>a room.</i> |
| P. Jeb-katrá, <i>a cut-purse.</i> | S. Kán, <i>the ear.</i> |
| H. Jhagrá, <i>quarrelling.</i> | S. Kántá, <i>a thorn ; a fork.</i> |
| | S. Kaprá, <i>cloth.</i> |
| | A. Karámut, <i>generosity ; a mi-racle.</i> |

- P. Kārbār, *business*.
 H. Kaṛī, *a beam ; a fetter*.
 P. Kār-pardāz, *conductor of business*.
 A. Kasb, *trade ; gain*.
 H. Kaṭār, *dagger ; pole-cat*.
 P. Kaush, *a slipper*.
 S. Kawwā, *a crow*.
 H. Kḥachchar, *a mule*.
 A. Kḥafagī, *anger*.
 A. Kḥairat, *charity*.
 P. Kḥānah, *house ; place*.
 S. Kḥānsī, *a cough*.
 P. Kḥār, *a thorn ; spur*.
 P. Kḥar, *an ass*.
 P. Kḥārā, *a hard stone*.
 P. Kḥargosh, *a hare*.
 A. Kḥaṣlat, *nature, quality*.
 A. Kḥaṭar, *recollection ; danger*.
 A. Kḥatt, *a letter, a line*.
 A. Kḥattī-istiwā, *equator*.
 A. Kḥauf, *fear*.
 P. Kḥāwind, *lord, master*.
 S. Kḥel, *play*.
 P. Kḥidmat, *service*.
 P. Kḥidmat-gār, *a butler*.
 A. Kḥiffat, *lightness ; contempt*.
 A. Kḥilqat, *creation*.
 A. Kḥilt, *one of the humours of the body ; pl. ikhlāt*.
 A. Kḥilwat, *retirement*.
 A. Kḥirman, *harvest*.
 A. Kḥiyāl, *imagination*.
 A. Kḥiyānat, *perfidy*.
 A. Kḥizāb, *colouring the beard, &c.*
 H. Khoh, *a cavern*.
 P. Kḥoshah, *bunch ; ear, spike*.
 P. Kḥudā, *God*.
 S. Khujlī, *itch*.
 P. Kḥūk, *a hog*.
 P. Kḥúnī, *a murderer*.
 P. Kḥushkī, *dryness, dry land*.
 P. Kḥúshnúdí, *delight*.
 A. Kḥuṣṣīyat, *peculiarity*.
 A. Kḥuṭbah, *oration*.
 H. Kuttā, *a dog*.
 P. Kḥwāb-gāh, *bed-room*.
 P. Kḥwāhish, *desire*.
 P. Kḥwán, *a tray*.
 P. Kḥwesh, *a kinsman*.
 P. Kinārah, *side*.
 S. Kířá, *a worm ; insect*.
 P. Kishmish, *raisins*.
 P. Kisht, *a sown field*.
 P. Kisht-kārī, *husbandry*.
 A. Kitābat, *inscription*.
 S. Koná, *a corner*.
 H. Kořá, *a whip*.
 P. Kornish, *salutation*.
 S. Kos, *a measure of 4,000 cubits, commonly reckoned 8,000*.
 P. Koshish, *endeavour*.
 P. Kotwál, *a police officer*.

- s. Kútá, *a well*.
 P. Kúchah, *a lane*.
 s. Kúlháří, *an ax*.
 s. Kunjí, *a key*.
 A. Kurah, *globe ; region*.
 P. Kurtá, *a coat*.
 P. Kúzá, *a gugglet*.
 s. Lálach, *covetousness*.
 H. Lakrí, *wood*.
 A. Laqah, *a little*.
 s. Lařak-pan, *childhood*.
 s. Lařká, *a child, a boy*.
 A. Lauziyát, *sweetmeat with almonds*.
 A. Libás, *dress*.
 s. Log, *people*.
 s. Lohú, *blood*.
 A. Luáb, *saliva*.
 A. Luqmah, *a morsel, mouthful*.
 A. Lutf, *kindness*.
 A. Lazřat, *pleasure*.
 s. Má, *mother*.
 s. Machchhar, *a musquito*.
 s. Machhli, *a fish*.
 P. Madad-gár, *an assistant*.
 P. Maghz, *brain ; pride*.
 A. Mařabbat, *love, friendship*.
 A. Mařall, *a place, house*.
 A. Mařallah, *a district*.
 P. Mahiná, *a month*.
 A. Mařkamah, *a tribunal*.
 A. Mařmúdí, *fine muslin*.
 P. Maidán, *a field*.
 s. Mail, *dirt*.
 A. Makán, *a place, dwelling ; pl. makánát*.
 P. Mařhlaří, *deliverance*.
 A. Makkár, *a cheat*.
 s. Makkhi, *a fly*.
 A. Makr, *deception, cheating*.
 s. Makrí, *a spider*.
 A. Maktab, *a school*.
 A. Mál, *wealth*.
 Malak, *angel*.
 A. Malál, *sadness*.
 A. Malámat, *reproach*.
 s. Málí, *a gardener*.
 A. Málík, *lord, master*.
 A. Mana, *prohibition*.
 A. Manádi, *proclamation*.
 P. Mándagí, *weariness*.
 A. Manřát, *emolument*.
 A. Māní, *meaning*.
 A. Maqdúr, *ability*.
 A. Mařsad, *design ; object*.
 P. Margi-muřáját, *sudden death*.
 A. Marham, *a plaster*.
 A. Mařhamat, *compassion*.
 A. Martabah, *step ; rank ; time*.
 A. Mařz, *sickness ; pl. imráz*.
 s. Masahrí, *bed curtains*.
 A. Māřh, *life, livelihood*.
 A. Mařwarat, *counsel*.
 A. Maslah, *question, proposition*.

- A. Maslahat, *advice*.
 A. Matâ, *goods*.
 A. Mausim, *season of the year*.
 A. Maut, *death*.
 P. Mazah, *taste, flavour*.
 A. Mazarrat, *detriment*.
 s. Mendak, *a frog*.
 H. Mendhá, *a ram*.
 s. Menh, *rain*.
 P. Mewah, *fruit*.
 P. Mihr-bání, *kindness*.
 Milk, *possession*.
 A. Milkiyat, *property*.
 A. Mimbar, *a pulpit*.
 A. Miqdár, *quantity*.
 G. Miquátis, *the magnet*.
 P. Mír-bakhshí, *pay-master*
 general.
 A. Misrí, *sugar-candy*.
 s. Miṭháí, *sweetness*.
 s. Miṭhás, *ditto*.
 s. Miṭṭi, *earth*.
 A. Mizáj, *temperament*.
 P. Mom, *war*.
 P. Mozá, *a stocking*.
 A. Muállim, *a teacher*.
 A. Muâmalah, *affair, business*.
 A. Muam má, *an enigma*.
 P. Mubárakbádi, *congratulation*.
 A. Muddái, *a plaintiff*.
 A. Muddái-álaihi, *a defendant*.
 A. Muddat, *space of time*.
 A. Muftí, *a law-officer who*
 passes decrees.
 A. Muḥásabah, *computation*.
 A. Muḥáwarah, *idiom, usage*.
 A. Mujádalah, *contention*.
 A. Muḥálifat, *opposition*.
 A. Muḥannaṣ, *an hermaphro-*
 dite.
 A. Mulhid, *a heretic*.
 A. Mulk, *a country*.
 A. Munáfiq, *a hypocrite*.
 A. Munásabat, *suitableness*.
 A. Munázarah, *disputation*.
 s. Munh, *mouth, face*.
 A. Munṣif, *arbitrator*.
 A. Muqábalah, *comparison*.
 A. Muqaddamah, *business ;*
 cause in law.
 A. Murabbí, *a guardian*.
 A. Murájât, *return*.
 A. Muruwat, *manliness*.
 A. Musaddas, *an hexagon*.
 A. Musáfir, *a traveller*.
 A. Muṣauwir, *a painter*.
 A. Musháhadah, *sight, vision*.
 A. Mushárah, *community*.
 A. Mushrik, *infidel, idolator*.
 A. Muṣibat, *calamity*.
 A. Muṭbaqat, *conformity*.
 H. Muṭiyá, *a bearer of bur-*
 dens.
 A. Muzáyaqah, *penury ; im-*
 portance.

- A. Nabí, *a prophet*; *pl.* Ambiyá.
 s. Nách, *dance*.
 A. Nadámat, *repentance*.
 A. Nafá, *profit*.
 P. Náfarmaní, *disobedience*.
 A. Nafas, *breath*.
 A. Nafrat, *aversion*.
 A. Nafs, *soul*; *pl.* nufús and anfás.
 s. Nagar, *a town, city*.
 A. Naghmah, *melody*.
 A. Naghmah-sará, *a singer*.
 A. Naḥúsat, *bad presage*.
 A. Náib, *a deputy*.
 A. Naját, *salvation*.
 A. Najm, *a star*; *fortune*; *pl.* nujúm.
 P. Náḥhun, *finger-nail*.
 s. Nalí, *a tube*.
 P. Nálísh, *plaint, law suit*.
 P. Nálíshí, *complainant*.
 P. Namad, *coarse woollencloth*.
 P. Namak, *salt*.
 P. Namáz, *prayer*.
 P. Nánbái, *a baker*.
 A. Naqd, *ready-money*.
 A. Naqqásh, *a painter, a sculptor*.
 A. Nashá, *intoxication, or its effects*.
 P. Náshtah, *breakfast*.
 A. Naṣíb, *fortune, fate*.
 A. Naṣihat, *admonition*.
 A. Nau, *kind, species*; *pl.* anwá.
 A. Naubat, *time, turn*.
 P. Nawázish, *caresses, politeness*.
 P. Nek-o-kári, *doing good*.
 A. Niqmat, *favour*.
 Nigáh-bání, *watching*.
 P. Nihang, *an alligator*.
 s. Nikás, *suburbs*; *adjustment of accounts*.
 s. Níl, *indigo, blue-colour*.
 A. Nisbat, *relation*.
 P. Nishast, *sitting etiquette*.
 A. Nisayah, *credit*.
 A. Niyábat, *deputyship*.
 A. Nizá, *contention*.
 A. Nubuwat, *prophecy*.
 A. Nujúmi, *an astrologer*.
 A. Nuqsán, *loss*.
 A. Núr, *light*.
 A. P. Núr-i-chashm, *light of the eyes, a son*.
 A. Nuṣrat, *victory*.
 H. Paháḥ, *a mountain*.
 P. Pahlú, *the side*.
 P. Paighambar, *a prophet*.
 P. Paimán, *a compact*.
 H. Paisá, *a copper coin*.
 H. Pálkí, *a litter, sedan*.
 P. Pandit-ḡhanah, *a prison*.
 P. Panjah, *a claw*.
 s. Pánw, *foot*.
 P. Pardah, *a curtain*.

- P. Parhez, *abstaining from*.
 P. Parhezgári, *abstinence*.
 P. Parí, *a fairy*.
 P. Parwarish, *preservation*.
 P. Pashshah, *a musquito*.
 S. Pát, *a leaf*.
 S. Patthar, *a stone*.
 S. Patthí, *a bandage*.
 P. Pechish, *contortion, trouble*.
 S. Phal, *fruit*.-
 H. Phandá, *a noose, net*.
 S. Phúl, *a flower*.
 A. Pil, or fil, *an elephant*.
 S. Pinjrá, *a cage*.
 S. Pípal, *fig-tree, (Ficus religiosa.)*
 P. Pistán, *the breasts*.
 P. Piyálah, *a cup*.
 P. Pul, *a bridge*.
 S. Púnjí, *capital, stock*.
 S. Púrab, *the east*.
 P. Purzah, *a piece, a bit*.
 T. Qábú, *power, command*.
 A. Qabúl, *consent*.
 A. Qad, *stature, size*.
 A. Qadam, *the foot*.
 A. Qáfilah, *a body of travellers*.
 A. Qalam, *a pen*.
 P. Qalam-rau, *sovereignty*.
 A. Qalb, *the heart*.
 P. Qálin, *a carpet*.
 A. Qaran, *conjunction of planets; number of years; pl. iqrán*.
 A. Qarár, *rest, stability*.
 A. Qarínah, *likeness*.
 A. Qariyah, *a village*.
 A. Qarz, *debt*.
 A. Qaşái, *a butcher*.
 A. Qasáwat, *hardness of heart; grief*.
 A. Qásid, *a messenger*.
 A. Qaşúr, *fault*.
 A. Qaul, *a word, a promise*.
 A. Qiláh, *a fort*.
 A. Qímat, *price, value*.
 A. Qináat, *contentment*.
 A. Qisás, *retaliation*.
 A. Qismat, *fate; share*.
 A. Qisşah, *a tale*.
 A. Qitál, *battle, fighting*.
 A. Qiṭrán, *tar*.
 A. Qiyámat, *the last day*.
 A. Qiyás, *conjecture*.
 A. Qudrat, *power*.
 A. Qufl, *a lock*.
 A. Rafáhiyat, *content, repose*.
 A. Rafiq, *a companion*.
 S. Rág, *a mode in music, passion*.
 A. Raghat, *desire, affection*.
 A. Ráhat, *repose*.
 A. Raḥm, or raḥmat, *compassion*.

- P. Rah-zan, *a high-way robber.*
 A. Raís, *a prince, a chief.*
 A. Raíyat, *a tenant ; pl. riáyá.*
 P. Rang, *colour.*
 P. Ranj, *grief, trouble.*
 P. Rashk, *spirit, envy, jealousy.*
 S. Rassí, *a rope.*
 A. Rasul, *a messenger.*
 S. Rát, *night.*
 P. Raughan, *oil.*
 P. Ráz, *a secret.*
 P. Reshah, *a fibre, stringiness.*
 S. Ret, *sand.*
 A. Riáyat, *honour, protection.*
 A. Rifáqat, *society, friendship.*
 A. Rishwat, *a bribe.*
 P. Riyásat, *government.*
 A. Riyázat, *austerity.*
 A. Rizq, *food ; support.*
 P. Roshní, *light.*
 H. Rotí, *bread.*
 P. Rozáh, *a fast.*
 P. Rozí, *daily food.*
 P. Roz-námchah, *a journal.*
 H. Ruí, *cotton ; P. face.*
 A. Rujú, *return.*
 P. Rukn, *a pillar ; pl. arkán.*
 A. Rúqah, *a bit ; a note.*
 P. Rustagár, *a saviour.*
 A. Ruṭúbát, *humidity.*
 A. Saádat, *felicity.*
 A. Sabaq, *lesson, lecture.*
 Sabqat, *excelling,*
 P. Sabzah, *verdure ; incipient beard.*
 A. Šadqah, *alms.*
 A. Šafái, *purity.*
 S. Ság, *greens, herbs.*
 A. Šáḥib, *lord, sir ; pl. Iṣḥáb.*
 A. Šaḥn, *a court-yard.*
 A. Sair, *perambulation.*
 A. Sáís, *a groom.*
 A. Šaiyád, *a hunter.*
 A. Saḫháwat, *liberality.*
 A. Salámatí, *safety, health.*
 A. Sálík, *a traveller ; a devotee.*
 A. Šális, *an arbitrator.*
 A. Salsabíl, *fountain in paradise.*
 S. Samajh, *understanding.*
 P. Sámán, *apparatus.*
 S. Sámp, *serpent.*
 A. Šanət, *profession, art.*
 P. Šandugchah, *a small box.*
 S. Sáns, *breath ; sigh.*
 A. Saqar, *hell.*
 A. Saráb, *mirage.*
 P. Sardár, *head-man.*
 P. Sardi, *cold.*
 A. Šarráf, *a money-changer.*
 P. Sarsám, *delirium.*
 A. Šarwat, *wealth ; multitude.*
 S. Sás, *a mother-in-law.*
 A. Saudá, *melancholy ; trade.*

- P. Saudágar, *a merchant.*
 S. Sauteli-má, *step-mother.*
 P. Sawárf, *riding.*
 P. Sáyah, *shadow.*
 S. Sendh, *hole made by thieves.*
 P. Shádi, *pleasure ; marriage.*
 A. Shafqat, *clemency.*
 P. Shágird, *a disciple.*
 A. Shahwat, *lasciviousness.*
 A. Shaitán, *the devil.*
 A. Shak, *doubt.*
 P. Shamā, *a lamp, candle.*
 P. Shamādán, *a candlestick.*
 A. Shámat, *laughing at another's calamity ; adversity.*
 P. Sháná, *a comb.*
 A. Sharáfat, *nobility.*
 A. Sharárat, *wickedness.*
 P. Sharmindagí, *bashfulness.*
 A. Shauq, *desire.*
 P. Sher, *a lion ; tiger.*
 A. Shiddat, *violence ; trouble.*
 A. Shikam, *the belly.*
 P. Shikárf, *hunting.*
 P. Shír, *milk.*
 P. Shír-birinj, *rice-milk.*
 P. Shíriní, *sweetness.*
 A. Shirk, *society, partnership.*
 P. Shír-mál, *bread made with milk.*
 P. Shor, *cry, noise.*
 P. Shorah, *saltpetre.*
 A. Shubah, *doubt ; shabah, resemblance.*
 A. Shuhrat, *fame.*
 A. Shujáat, *bravery.*
 A. Shukr, *thanks.*
 P. Shutur, *a camel.*
 A. Sijdah, *worship.*
 P. Sifárish, *recommendation.*
 A. Şifat, *quality, praise ; pl. Şifát.*
 P. Sínah, *breast.*
 P. Sipahr, *sphere, globe, time.*
 S. Sirá, *beginning ; extremity.*
 A. Sirat, *nature, quality.*
 A. Şiráţ, *a road.*
 H. Sirháná, *bed's-head.*
 P. Sirkah, *vinegar.*
 A. Sirr, *a secret ; pl. isrár.*
 Siyásat, *government ; punishment.*
 S. Soch, *reflection.*
 S. Súar, *a hog.*
 S. Subhítá, *opportunity, convenience.*
 A. Sukút, *silence, peace.*
 A. Sultán, *a sovereign.*
 S. Súraj, *the sun.*
 P. Súraḵh, *a hole.*
 A. Şurat, *form.*
 A. Surúr, *pleasure, joy.*
 S. Susur, *father-in-law.*
 A. Táámmul, *thought, purpose.*

- A. Táassuf, *lamenting*.
 A. Ṯabal, *a drum*.
 A. Ṯabaq, *a cover ; a plate ; pl. ṭabqāt*.
 A. Ṯabīb, *a physician*.
 A. Tadarō, *a pheasant*.
 A. Tadbīr, *deliberation, counsel*.
 A. Tāḏdī, *extortion, injury*.
 A. Tafāwat, *distance*.
 A. Taghīr, *alteration*.
 A. Tahārat, *purity*.
 A. Tahlīl, *celebrating*.
 A. Taḥqīq, *exactness*.
 A. Taḥrīk, *moving*.
 A. Ṯāir, *a bird*.
 A. Tajarrud, *the being solitary*.
 P. Tajribah, *experiment*.
 A. Tajvīz, *consideration*.
 H. Takā, *a coin, two pice*.
 A. Takabbur, *arrogance*.
 P. Taḡhtā, *a plank*.
 P. Takiyā, *a pillow*.
 P. Tālāb, *a tank*.
 A. Talaf, *loss*.
 A. Talāsh, *search*.
 A. Tālīq, *rising ; fortune*.
 A. Ṯālīm, *instruction*.
 A. Ṯāluq, *relationship, lordship*.
 A. Ṯām, *food*.
 A. Tamāshā, *show, spectacle*.
 A. Tamassuk, *a bond*.
 A. Tanbūr, *guitar, drum ; also Tambūr*.
 A. Tamīz, *discernment, distinction*.
 A. Ṯān, *reproach*.
 P. Tang-dastī, *parsimony, want*.
 P. Tanīn, *the largest species of crocodile ; Leviathan*.
 P. Tanūr, *an oven*.
 A. Ṯāq, *an arch ; recess in a wall, shelf*.
 A. Ṯāqat, *power ; ability*.
 A. Taqsīm, *division*.
 A. Taqṣīr, *fault*.
 A. Taraddud, *hesitating ; rejecting*.
 P. Tārī, *water as opposed to dry land*.
 A. Ṯārif, *praising, describing*.
 A. Ṯariqah, *way, mode ; sect*.
 A. Tarjamah, *translation*.
 A. Tark, *leaving*.
 H. Tarkārī, *vegetables*.
 A. Taṣarruf, *possession ; expense*.
 A. Tashbīh, *praising God ; a rosary*.
 A. Taṣdī, *trouble, pain*.
 A. Tashrīf, *honouring*.
 A. Tāṣīr, *impression*.
 A. Taslīm, taslīmāt, *consigning ; saluting*.

- A. Taṣvīr, *a picture*.
 A. Taufiq, *favour of God*.
 A. Tāuq, *a collar, necklace*.
 A. Taugīr, *honouring*.
 A. T̄aur, *mode ; pl. aṭwār*.
 A. T̄áús, *a peacock*.
 A. Tawakkul, *trust in God*.
 P. Tawāngarī, *opulence*.
 A. Tazarrú, *lamenting*.
 A. T̄ázim, *reverence, respect*.
 A. Tazhík, *mocking*.
 s. Tel, *oil*.
 H. Thailí, *a bag*.
 H. Thathá, *fun, jest*.
 A. Tifi, *a child*.
 A. T̄ifi, *infancy*.
 T̄ilism, *a talisman ; pl. ṭilismát*.
 P. Todá, or tudá, *a heap, a butt*.
 P. Toshah, *provision*.
 A. T̄úfán, *a hurricane*.
 A. Tuhfah taḥáif, *a curiosity, a gift*.
 A. Tuhmat, *suspicion, slander*.
 H. T̄ukar-gadá, *a mendicant*.
 P. Túḵhm, *seed, sperm*.
 A. Túl, *length*.
 P. Tuṭi and toṭá, *a parrot*.
 H. Uchakká, *a pick-pocket*.
 A. Ulfat, *friendship*.
 A. Uṃúq, *depth*.
 s. Unglí, *a finger*.
 s. Unṭ, *a camel*.
 A. Uqáb, *an eagle ; iqáb, chas-tisement*.
 A. Ustád, *a teacher*.
 A. Ustukhwán, *a bone ; kernel*.
 A. Uḡr, *excuse*.
 A. Wabál, *plague ; crime*.
 A. Wādah, *a promise*.
 A. Wahm, *imagination*.
 A. Wakíl, *an ambassador*.
 A. Walí, *a prince ; a saint, a slave*.
 A. Waqr, *dignity*.
 A. Waraq, *a leaf*.
 A. Wárig, *an heir*.
 A. Warisah, *heritage*.
 A. Wasáṭ, *amplitude ; opportunity*.
 A. Waṣf, *quality ; praise ; pl. auṣáf*.
 A. Waṣiyat, *making a will*.
 A. Wataḍ, *a peg or pin ; pl. autád*.
 P. Wazír, *a prime-minister*.
 A. Yaqín, *certainty, truth*.
 A. Yár, *a friend*.
 A. Yarqán, *jaundice*.
 A. Yásub, *the king of bees*.
 A. Záhíd, *a hermit*.
 P. Zahr, *poison*.
 P. Zahr-mahrah, *antidote to poison, bezoar*.
 A. Zakhírah, *a treasure*.

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| P. Zakhm, <i>a wound.</i> | A. Zilq, <i>a district ; pl. azlá.</i> |
| A. Zamánah, <i>time, age.</i> | P. Zin, <i>a saddle.</i> |
| A. Zambúr, <i>a hornet.</i> | A. Zinat, <i>ornament.</i> |
| A. Zamharír, <i>intense cold.</i> | P. Zindagáni, <i>existence.</i> |
| P. Zamíndár, <i>a land-holder.</i> | A. Ziráât, <i>agriculture.</i> |
| P. Zang, <i>rust.</i> | A. Ziyáfat, <i>an entertainment.</i> |
| A. Záni, <i>an adulterer.</i> | A. Ziyán, <i>loss, damage.</i> |
| A. Zarar, <i>injury.</i> | A. Ziyárat, <i>visiting, pilgrim-</i> |
| A. Zát, <i>caste.</i> | age. |
| P. Zer-biryán, <i>a dish of meat,</i> | P. Zor, <i>force, power.</i> |
| rice, &c. | A. Zuhúr, <i>an appearing.</i> |
| P. Zewar, <i>jewels ; pl. zewarát.</i> | A. Zúlm, <i>oppression.</i> |
| A. Zíllat, <i>baseness.</i> | P. Zumurrud, <i>an emerald.</i> |

(2) IRREGULAR MASCULINE NOUNS.

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| P. Ádmí, m. f. <i>a man or woman.</i> | s. Bánt, <i>a share, a weight.</i> |
| A. Afí, <i>a serpent.</i> | s. Baṭ, <i>a tree (Ficus Indica) ;</i> |
| A. Aish, <i>pleasure.</i> | tripe ; twist. |
| H. Akhroṭ, <i>a walnut.</i> | s. Bât, <i>rheumatism.</i> |
| H. Amáwaṭ, <i>the inspissated</i> | H. Beṇṭ, <i>a handle.</i> |
| juice of the mango. | s. Bet, <i>a cane.</i> |
| A. Arsh, <i>a roof, a throne.</i> | s. Bhút, <i>a demon.</i> |
| P. Bád-kash, <i>a fan, a ventilator.</i> | P. But, <i>an idol.</i> |
| H. Baiont, <i>cutting out of</i> | H. Bút, <i>a kind of pulse.</i> |
| clothes. | s. Chait, <i>name of a month.</i> |
| P. Baḡhsh, <i>a share or gift.</i> | P. Chap-o-rást, <i>unsteadiness.</i> |
| P. Baḡht, <i>fortune.</i> | H. Chhapar-khaṭ, <i>a bedstead</i> |
| P. Bálish, <i>a pillow.</i> | with curtains. |
| P. Band-o-bast, <i>settlement, re-</i> | s. Chaukhaṭ, <i>frame of a door.</i> |
| gulation. | P. Chirkat, <i>dirt, filth.</i> |
| | H. Churkuṭ, <i>powder.</i> |

- s. Dahi, *curdled milk*.
 s. Dánt, *a tooth*.
 P. Darakht, *a tree*.
 P. Dasht, *a desert*.
 P. Dašt, *a hand*.
 P. Dosh, *the shoulder*.
 P. Dost, *a friend*.
 A. Farsh, *a carpet*.
 A. Fuḥsh, *obscenity*.
 A. Ġhash, *a fainting*.
 s. H. Ghát, *a landing place ; manner, want*.
 s. Ghí, *clarified butter*.
 H. Ghúnť, *a gulp*.
 P. Gird-pesh, *all round, circumference*.
 H. Girgiť, *a lizard ; a camelion*.
 s. Gít, *a song*.
 P. Goe, *a ball*.
 P. Gosh, *the ear*.
 P. Gosht, *meat, flesh*.
 A. Ĥazrat, *his honor, or highness*.
 P. Hisht, *a hiss ; pish ?*
 A. Hosh, *sense, mind*.
 A. Ifrit, *any thing frightful, a spectre*.
 A. Irti-ášh, *trepidation*.
 H. Ispát, *steel*.
 s. Jamghat, *a crowd*.
 H. Jhurmat, *crowd*.
 H. Jí, *life, soul*.
 P. Josh, *heat*.
 P. Juft, *a pair*.
 P. Kadú-kash, *an instrument for cutting pumpkins*.
 P. Khashish, m. f. *interruption, suspicion*.
 P. K̄hargosh, *a hare*.
 P. K̄harosh, *a crash, a tumult*.
 P. K̄hashkhás, *poppy seed*.
 A. K̄hawási, *the place behind a great man on an elephant*.
 H. Khet, *a field*.
 A. K̄hilat, m. f. *a robe of honor*.
 H. Khúnť, *a corner ; ear-wax*.
 P. K̄hwán-posh, *covering for a tray, a tray-lid*.
 P. Kibrit, *sulphur*.
 P. Kisht, *a sown field*.
 s. Kít, *dreys of a lamp or huqquh ; an insect*.
 H. Koť, *a fort*.
 A. Kumet, *a bay horse*.
 P. Kunisht, *a Christian church ; idolatrous temple*.
 H. Kút, *a survey ; a task ; a guess*.
 P. Lakht, *a bit, or piece*.
 s. Lát, *an Arabian idol*.
 A. Mabní, *a foundation*.
 H. Malat, *a worn rupee*.
 s. Marghat, *the place where Hindus burn their dead*.
 s. Markat, *an emerald*.

- s. Mâsh, *a kind of vetch, (Phaseolus max.)*
 s. P. Mesh, *a sheep, a ram.*
 A. Minnat, *an obligation ; an earnest request.*
 P. Mosh, *a mouse.*
 s. Motí, *a pearl.*
 T. Muqqaish, *brocade.*
 P. Musht, *the fist ; a blow ; a handful.*
 s. Mút, *urine.*
 P. Namsh, *a kind of food made with milk.*
 A. Naqsh, *picture.*
 A. Nâsh, *a bier.*
 P. Nâwanosh, *banqueting.*
 P. Nesh, *a sting, a puncture.*
 P. Nosh, *a draught ; a present.*
 P. Pádâsh, *retaliation.*
 P. Pai, *the foot.*
 H. Palang-posh, *a counterpane.*
 s. Palít, *a ghost.*
 H. Pání, *water.*
 H. Parat, *a fold, a stratum.*
 H. Paṭ, *a shutter ; cloth.*
 H. Pât, *breadth (of cloth or a river) ; tow.*
 H. Peṭ, *the belly.*
 P. Pisht, *a hiss ; pish !*
 s. Pit, *bile.*
 P. Post, *skin.*
 T. Qâsh, *eye-brow ; a bit.*
 A. Qumâsh, *manners, trifles, goods.*
 H. Rahaṭ, *a wheel for drawing water.*
 P. Raḡht, *goods and chattels.*
 A. Ráyat, *a standard.*
 P. Resh, *a wound, matter.*
 s. Ret, *seed (sperma).*
 P. Saresh, *glue.*
 P. Sari-gosh, *the ear.*
 P. Sarosh, *an angel, or heavenly sound.*
 P. Sar-posh, *a cover.*
 s. Sáṭhí, *rice produced in the rains.*
 s. Shálí, *rice, paddy.*
 A. Sharbat, *beverage.*
 P. Shush, *the lungs.*
 P. Siyâh-gosh, *an animal (felis Caracal).*
 s. Sot, *a spring.*
 A. Šubút, *firmness, confirmation.*
 s. Sút, *thread.*
 A. Tábut, *a coffin, a bier, ark of the covenant.*
 A. Tafâwut, *distance.*
 A. Taḡt, *lower part.*
 A. Tai, *a folding.*
 A. Taišh, *folly, anger.*
 P. Takht, *a throne.*
 P. Tarkash, *a quiver.*
 H. 'Tâsh, *cloth of gold, brocade.*

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| P. Tasht, <i>a large bason.</i> | T. Ulash, <i>the leaving of a superior.</i> |
| H. T'át, <i>canvas, sack-cloth.</i> | A. Waḥsh, <i>a wild beast.</i> |
| H. Tent, <i>ripe fruit of the Kurul; speck on the eye.</i> | P. Yamani, <i>cornelian.</i> |
| H. T'hát, <i>the frame on which thatch is put.</i> | A. Yáqút, <i>a ruby.</i> |
| A. Tút, <i>a mulberry.</i> | P. Yúrish, <i>assault, invasion.</i> |
| | P. Zar-baft, <i>brocade.</i> |



(3) ARBITRARY AND IRREGULAR FEMININE NOUNS.

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| P. Ab, <i>water, lustre, edge.</i> | A. Aḵhaḡ, <i>a taking.</i> |
| P. Akrú, <i>honor.</i> | P. Aḵhgar, <i>line ashes; a spark.</i> |
| P. Abrú, <i>the eye-brow.</i> | A. Aḵhor, <i>refuse, offals.</i> |
| P. Ab-shár, <i>a water-fall.</i> | A. Aḵhḡ, <i>an objection.</i> |
| A. Adá, <i>payment, coquetry.</i> | A. Aksír, <i>alchemy, chemistry.</i> |
| A. Adan, <i>Eden, paradise.</i> | A. Al, <i>progeny, race.</i> |
| A. Aḍas, <i>lentils.</i> | H. Alang, <i>side, way.</i> |
| H. Adhotar, <i>a fine kind of cloth.</i> | P. Aḵlang, <i>intrenchments.</i> |
| A. Afím, or afyún, <i>opium.</i> | H. Alaḡ-balaḡ, <i>trifling talk or employment.</i> |
| P. Afrín, <i>praise.</i> | P. Alif be, <i>the alphabet.</i> |
| P. Afsar, m. f. <i>a crown or diadem.</i> | A. Alḵhálaq, <i>a coat or garment.</i> |
| S. Ag, <i>fire.</i> | S. Alol, <i>gambol; also alol kalol.</i> |
| P. Ah, <i>a sigh, alas!</i> | P. Ámad, <i>arrival, income; also ámad-ámad, approach, and ámad-shud, access.</i> |
| A. Ahd, m. f. <i>contract, treaty.</i> | A. Amán, <i>security, quarter.</i> |
| A. Aḡin, <i>the eye, a fountain.</i> | H. Ambiyá, <i>a small unripe mangoe.</i> |
| A. Aḡinak, <i>spectacles.</i> | |
| A. Aḡal, <i>death.</i> | |
| H. Akaḡ, <i>crookedness.</i> | |

- A. *Ān*, *time* ; *r.* *affected gait*.
 A. *Ānā*, *distress*.
 H. *Ān-bān*, *spirit, pride*.
 H. *Ānch*, *heat, blaze*.
 A. *Āndalīb*, *a nightingale*.
 H. *Āngiyā*, *bodice, stays*.
 P. *Anjuman*, *assembly, banquet*.
 H. *Ānkh*, *the eye*.
 H. *Āns*, *fibrous part of any thing*.
 A. *Āql*, *wisdom*.
 H. *Ār*, *a goad*.
 H. *Ār*, *a screen*.
 H. *Ār*, *contention*.
 H. *Ārang*, *a manufacturing town*.
 A. *Ārúz*, *versification*.
 A. *Ārz*, *a petition*.
 A. *Ārz*, *the earth*.
 P. *Ārzīz*, *tin*.
 P. *Ārzú*, *desire*.
 S. *Ās*, *hope*.
 A. *Āsās*, *a foundation, a pedestal*.
 P. *Āsiyā*, *a mill*.
 A. *Āṣl*, *root*.
 P. *Āstīn*, *a sleeve*.
 A. *Ātā*, *a gift, a favor*.
 P. *Ātashak*, *venereal disease*.
 P. *Ātashistān*, *region of fire*.
 H. *Āṭkal*, *guess, opinion*.
 P. *Āwāz*, *sound, voice*.
 P. *Āyāl*, *a horse's mane*.
 P. *Āz*, *avarice*.
 A. *Āzā*, *mourning*.
 A. *Āzal*, *eternity retrospectively*.
 A. *Āzān*, *summons to prayer*.
 S. *Bach*, *orris root*.
 P. *Bād*, *wind*.
 P. *Badar-rau*, *a drain or sewer*.
 P. *Bafā*, *scurf of the head*.
 H. *Bág*, *a bridle*.
 H. *Bāgdor*, *a long rein to lead horses*.
 P. *Baghal*, *the armpit, embrace*.
 P. *Báh*, *an arm, virility*.
 H. *Bahal*, *a carriage*.
 P. *Bahár*, *spring, beauty*.
 A. *Baḥr*, *a fleet, metre* ; *m.* *a bay or sea*.
 A. *Baḥs*, *argument*.
 A. *Bai*, *buying and selling, commerce*.
 H. *Baiṭhak*, *a seat, a sitting-place*.
 H. *Bak*, *bak-bak, prattle*.
 A. *Balá*, *misfortune*.
 S. *Bálú*, *sand*.
 P. *Bám*, *an eel*.
 H. *Bam*, *a spring of water, a fathom* ; *a deep tone*.
 P. *Bámdád*, *aurora*.
 P. *Banafsháhi*, *a violet*.

- P. Band, m. f. *a fastening ; a bond ; also bandh.*
 T. Bandúq, *a musket.*
 H. Báng, *voice, crow, call.*
 P. Bang, *an intoxicating drug, hemp ; s. bhang.*
 S. Bành, *the arm.*
 H. Banjar, *waste land.*
 H. Bánk, *ornament for the arm ; a dagger.*
 S. Báó or batás, *wind.*
 S. Báph, *steam, vapour.*
 A. Baq̃, *eternity, duration.*
 A. Baqam, *sapan wood.*
 S. Bár, *time.*
 S. Bář, *edge.*
 P. Bar, *the bosom, fruit.*
 P. Bar-ámad, *expenditure ; informing against for bribery.*
 P. Bar-áward, *estimating expense.*
 S. Bařbař, *muttering or speaking as in a delirium.*
 P. Barbař, *harp or lute.*
 P. Barf, m. f. *ice, snow.*
 H. Bářh, *a flood.*
 P. Bar-řhurđ, *enjoyment, success.*
 A. Barq, *lightning.*
 P. Barr, *a wasp.*
 S. Bás, *scent.*
 G. Básalıq, *the great vein in the arm.*
 Bauchhár, *driving rain.*
 A. Bayáz, *whiteness, a blank book.*
 P. Bazm, *an assembly.*
 P. Bed, *a willow ; a cane.*
 P. Bekh, *ropt, origin.*
 H. Bhabhak, *bursting forth of water, fire, &c.*
 H. S. Bhál, *point of a spear, forehead ; m. a bear.*
 S. Bhanak, *a low or distant sound.*
 S. Bhandśár, *provisions laid up for years.*
 S. Bhasam, *ashes.*
 S. Bhaup, *the eye-brow.*
 H. Bheř, *sheep.*
 S. Bhikh, *begging.*
 H. Bhír, *a multitude.*
 H. Bhor, *dawn of day.*
 H. Bhúkh, *hunger.*
 S. Bhúl, *forgetfulness.*
 H. Bhúr, *charity.*
 A. Bıkr, *virginity.*
 S. Bın, *a stringed instrument.*
 A. Biná, *a foundation ; also bunyád.*
 H. Bisáhan, *offensive smell.*
 A. Bisát, *bedding.*
 P. Bo, *smell.*
 H. Bol-chál, *conversation.*
 A. Búd, *distance.*
 H. Buháran, *sweepings.*

- s. Bujh, *understanding*.
 P. Bulbul, *a nightingale*.
 P. Bun, *a basis, root*; ban, *a wood*.
 s. Búnd, *a drop*.
 s. Bundiyá, *sweetmeats like drops*.
 H. Buṛ, *vulva*.
 P. Burd, *term at chess*; *opportunity of gain*.
 A. Buṭlán, *abortion*.
 P. Chá, *tea*.
 P. Chádar, chadar, *a sheet*.
 P. Cháh, *desire*.
 H. Chahkár, *singing of birds*.
 P. T. Chakáchák, chaqácháq, *sound of the stroke of a dagger*.
 P. Chakh, *quarrel*.
 s. Chal, *motion*.
 s. Chál, *custom, habit*.
 s. Chaláchal, *the bustle of setting out on a journey, &c.*
 s. Chalan, *clearance*.
 H. Chámp, *lock of a gun*; *the stocks*.
 P. Chang, *a claw, a harp*.
 H. Changer, *a flower-pot*.
 H. Chapkan, *a kind of coat*.
 H. Chaprás, *a buckle, badge*.
 T. Chaqmáq, *a flint*.
 H. Cháṛ, *a knock*.
 H. Chás, *plowing*.
 P. Chashak, *a tasting*.
 P. Chashm, *the eye*; *hope*.
 P. Chashmak, *spectacles*.
 H. Chaṭak, *crash*; *glitter*.
 H. Chaṭṭán, *rocky ground, block of stone*.
 H. Chaunk, *the act of starting*.
 s. Chaupaṛ, *a game with oblong dice*.
 T. Chechak, *the small-pox*.
 s. Chhágál, *leathern bottle with a spout*; *a goat*.
 H. Chhakkar, *a slap, a blow*.
 H. Chhál, *skin, bark*.
 H. Chhán, *a roof, a frame for thatch*.
 H. Chhánd, *tether, net*.
 H. Chhápṭan, *a chip*.
 s. Chhánw, *a shadow, also chháṇ*.
 H. Chháp, *stamp, print, seal*.
 H. Chhaṛ, *pole of a spear*; *spikenard*.
 H. Chhár, *bank of a river*.
 H. Chhaṭáṅk, *a weight of two ounces*.
 H. Chhenk, *confiscation*.
 H. Chheṛ, *act of irritating or vexing*.
 H. Chhílan, *parings*.
 H. Chhínk, *sneezing*.
 s. Chhuchhúndar, *a mole, a musk-rat*.

- H. Chik, *pain in the loins.*
 H. Chik, or chikar, *mud.*
 P. Chikan, m. f. *embroidered work.*
 S. Chikh, *a scream.*
 S. Chih, chihh, *a kite.*
 H. Chilam, *top part of the buqqá.*
 H. Chillar, or chalhar, *a louse.*
 H. Chilman, *a skreen; also chilwan.*
 P. Chin, *a fold or wrinkle.*
 H. Chinghar, *a scream.*
 T. Chiq, *a kind of skreen to keep out the glare.*
 H. Chir, chirh, *vexation.*
 H. Chiránd, *smell of burning leather, hair, &c.*
 H. Chiriyá, *a bird.*
 H. Chitwán, *sight, a look.*
 P. Chíz, *a thing, a commodity.*
 H. Choán, *a dropping.*
 P. Chob, *wood, post, club.*
 P. Chobak, *a drum-stick.*
 S. Chonch, *beak, bill.*
 H. Chúán, *a cistern.*
 H. Chudás, *lust.*
 H. Chuhal, *mirth, jollity; also chahal-pahal.*
 H. Chúk, *an error.*
 H. Chul, *itch.*
 H. Chumkár, *sound made in calling dogs and horses.*
- A. Dabúr, *a zephyr.*
 P. Dád, *law, equity.*
 A. Dafah, *time, one time.*
 H. Dag, *a pace, step or measure.*
 P. Daghá, *deceit, treachery.*
 P. Dahliz, *a portico.*
 H. Dák, *post; constant vomiting.*
 H. Dakár, *a belch.*
 S. Dál, *pulse.*
 H. Dál, *a branch.*
 H. Daldal, *a quagmire.*
 H. Dáng, *a club, summit.*
 P. Dáng, $\frac{1}{4}$ of a dram, $\frac{1}{8}$ of a city.
 H. Dangal, *a crowd.*
 S. Dárh, *jaw-tooth, a grinder; also dárh.*
 H. Dárú, *medicine; spirituous liquor; gun-powder.*
 P. Darúd, *congratulation, blessing.*
 P. Darzan, *a needle.*
 P. Dastak, *clapping hands; rapping; a pass.*
 P. Dástán, *a story, a fable.*
 P. Dastár, *a turband.*
 H. Daur, *attack, labour.*
 A. Dawá, *medicine, remedy.*
 P. Dawádan, *labour, fatigue.*
 P. Deg, *a caldron.*
 P. Der, *delay.*
 S. Dhaj, *attitude; appearance.*

- H. Dhák, *pomp, fame ; fear.*
H. Dhamak, *noise of footsteps overheard.*
H. Dhanak, *lace.*
H. Dhándhal, *wrangling, trick.*
S. Dhanuk, *a bow.*
S. Dháp, *a foot measure, as far as a man can run without taking breath.*
S. Dhár, *edge, a line ; a stream.*
H. Dhaṛak, *palpitation.*
S. Dhāṛas, m. f. *firmness of mind.*
S. Dhaul, *a thump.*
H. Dhaunk, *panting, the asthma.*
H. Dhíl, *looseness, laziness.*
H. Dholak, *a small drum.*
S. Dhúl, *dust.*
H. Dhúm, *bustle, tumult, smoke ; dhúm-dhám, bustle, noise.*
S. Dhun, *propensity, application ; sound.*
H. Dhúp, *sunshine, a perfume ; a sword.*
H. Dibiyá, *a small box.*
P. Díd, m. f. *sight, show.*
P. Dímak, *white-ant ; also díwak.*
H. Díwár, *a wall ; also díwál.*
P. Doál, *a strap, a belt.*
P. Dochár, *interview, meeting.*
- H. Dor, *a string.*
A. Duś, *prayer, benediction.*
S. Dúb, *a grass, (Agrostis linearis.)*
P. A. Dubur, *posteriors.*
P. Dúkán, *a shop ; also dokán.*
P. Dúm, *a tail, end.*
A. Dunyá, *the world.*
P. Dúr, *distance.*
P. Durd, *sediment.*
H. Eṛ, *spurring.*
A. Fajar, *morning, dawn.*
A. Fál, *an omen.*
A. Faláḥ, *prosperity, refuge.*
P. Faláḥhun, *a sling.*
P. Fález, *a field of melons.*
A. Faná, *mortality.*
P. Fánús, *a glass shade.*
A. Fáq, *notch of an arrow.*
A. Farā, *a bough, a branch.*
A. Faraj, *cheerfulness, joy.*
A. Fard, *a sheet, a roll.*
P. Farghúl, *a wrapper, a cloak.*
P. Farhang, *wisdom ; a vocabulary.*
P. Faryád, *complaint.*
A. Faşd, *phlebotomy.*
H. Faşl, *a section ; harvest.*
A. Fataḥ, *an opening, victory.*
A. Fauj, *an army.*
A. Fazá, *open space, or field.*
A. Fidá, *sacrifice, ransom.*
A. Fighán, m. f. *lamentation.*

- A. Fikr, *m. f. thought, counsel.*
 A. Fīṣṣī, *pepper.*
 A. Finduq, *silbert nut.*
 A. Fiqah, *knowledge of religion and law.*
 P. Fulid, *steel.*
 H. Gad, *sediment.*
 S. Gāgar, *a pot for holding water.*
 S. Gah, *a handle.*
 P. Gāh, *p'ace; time.*
 S. Gājar, *a carrot.*
 S. Gand, *stink, filth.*
 S. Gānd, *the anus.*
 S. Gandh, *scent, odor.*
 S. Gandhak, *brimstone.*
 H. Ganjiyá, *a wallet.*
 S. Gánth, *knot.*
 H. Gap, *gap-shap, chit-chat.*
 P. Gard, *dust.*
 P. Gardán, *revolution; conjugation.*
 P. Gardan, *the neck.*
 P. Gardának, *the pointers in the Great Bear.*
 S. Gaṣh, *a difficulty.*
 S. Garj, *a bellowing, thunder.*
 S. Gāṣtop, *burial.*
 S. Gaṣhiyá, *a sack; pain in the joints, a bump.*
 S. Gaṣhiyá báo, *rheumatism.*
 H. Gaun, *opportunity.*
 P. Gazak, *a reliq.*
 P. Gazand, *m. f. misfortune, loss.*
 S. Ghám, *heat, sweat.*
 H. Ghán, *as much as is thrown into a mill at once.*
 A. Ghaná, *riches.*
 H. Ghanghan, *an imitative sound.*
 A. Gharaz, *design, business.*
 H. Gharíyá, *a crucible; a honey-comb.*
 S. Ghás, *grass.*
 H. Ghasan, *act of rubbing.*
 A. Ghaur, *deep thought.*
 A. Ghazal, *an ode, a poem.*
 A. Ghib, *a tertian ague.*
 S. Ghin, *disgust, hatred.*
 A. Ghiná, *a song.*
 A. Ghirbál, *a sieve.*
 A. Ghiyáz, *redressing wrongs.*
 A. Ghizá, *food, diet.*
 P. Ghulel, *a pellet-bow.*
 H. Ghus-paith, *access.*
 P. Gird-bád, *a whirl-wind.*
 P. Gird-nawáh, *environs.*
 P. Giyáh, *grass, straw, herbage.*
 H. God, *the lap, the bosom.*
 P. Golak, *a till, a drawer.*
 S. Gon, *a bag, a sack.*
 S. Gond, *gum.*
 H. Gophan, *a sling.*

- P. Gor, *a tomb, a grave.*
P. Gospand, *a sheep, a goat.*
P. Guftár, *speech.*
P. Guft-go, *conversation.*
P. Guft-o-shaníð, *discourse ; contention.*
H. Gúlar, *a wild fig.*
P. Gulbáng, *warbling ; fame.*
S. Gúnj, *echo, buzzing.*
P. Gurez, *flight.*
S. Guriyá, *a bead of a rosary.*
H. Guríyá, *a doll.*
P. Guroh, *m. f. a multitude, a band.*
P. Guzáf, *a falsehood, rash speech.*
P. Guṣṣrân, *livelihood, employment.*
A. Ḥabb, *a grain.*
A. Ḥadd, *boundary, limit ; pl. ḥudúd.*
A. Ḥadí, *m. f. tradition.*
H. Hagás, *tenesmus.*
P. Haikal, *figure, ornament ; a temple, a palace.*
A. Ḥaiṣ-baiṣ, *hesitation, perplexity, suspense.*
A. Ḥaiṣ, *the menses.*
A. Ḥajm, *thickness, bigness.*
A. Hajo, *satire, lampoon.*
A. Ḥamd, *praise.*
H. Hánk, *a bawling ; driving.*
H. Har, *name of a nut (Myrobalan).*
A. Ḥarb, *war, battle.*
S. Hartál, *orpiment.*
A. Ḥasad, *envy, malice.*
S. Haṭh, *violence ; teasing, obstinacy.*
A. Hawá, *air ; desire.*
A. Hawas, *desire, lust.*
A. Ḥayá, *shame, modesty.*
P. Hezam, *fire-wood.*
A. Ḥimáyal, *a sword-belt hung from the shoulder ; necklace of flowers.*
A. Ḥiná, *a tree (Lawsonia inermis).*
A. Ḥirṣ, *avarice, ambition.*
A. Ḥubb, *love, friendship.*
H. Húk, *ache, stitch.*
H. Húl, *a thrust.*
H. Húr, *wrangling.*
A. Ḥusám, *a sharp sword.*
A. Iṭiná, *care, labour.*
A. Iṭiráz, *objection, opposition.*
A. Ibtidá, *beginning.*
A. ʾId, *a festival.*
A. Idbár, *calamity.*
A. Pfa, *performing, paying.*
A. Ifrát, *m. f. excess, superfluity.*
A. Iftirá, *fiction, calumny.*
A. Iḥáṭah, *an inclosure.*

- A. Ihtimám, *diligence, solicitude.*
 A. Iḥtiyáj, *need, want.*
 A. Ijlás, *act of sitting.*
 A. Ikráh, *abhorrence, aversion.*
 A. Iktifá, *sufficiency.*
 A. İláj, *m. f. remedy.*
 A. İlḥáḥ, *solicitation.*
 A. İltijá, *a request, refuge.*
 A. İltimás, *m. f. a beseeching or praying.*
 A. İmá, *sign, wink.*
 A. Imbisát, *gladness, mirth.*
 A. İmdád, *help, succour.*
 A. İnán, *reins, bridle.*
 B. İndráyan, *colocynth.*
 A. İnshá, *creation, composition.*
 A. İntihá, *end.*
 A. İrád, *bringing, producing.*
 A. İshá, *first watch ; evening prayers.*
 A. İshtiál, *m. f. inflaming, burning.*
 A. İshtihá, *hunger.*
 P. İstád, *act of standing.*
 A. İstidá, *request, desire.*
 A. İstidád, *readiness ; ability.*
 A. İstikráh, *aversion, reluctance.*
 A. İṣṭiláḥ, *phrase, idiom.*
 A. İstimdád, *begging assistance.*
- A. İstirzá, *desire to please, alacrity.*
 A. İṭmínán, *rest, security.*
 A. İṭṭilá, *information.*
 A. İzá, *pain, vexation.*
 A. İzár, *drawers.*
 P. Já, *a place.*
 P. Jabín, *the forehead.*
 A. Jád, *a ringlet.*
 P. Jádád, or Jáidád, *a place ; service ; an assignment of land.*
 A. Jadwal, *ruled lines.*
 P. Jafá, *oppression.*
 H. Jagah, *a place ; also gáh.*
 P. Jágír, or Jáigír, *a pension in land.*
 P. Jáh, *dignity, rank.*
 H. Jájam, or Jázam, *a cloth to sit on.*
 A. Jama, *a congregation, collection.*
 H. Jamak, *state of success or*
 H. Jáman, *a fruit.* [glory.
 P. Ján, *m. f. life.*
 A. Janáb, *side ; majesty.*
 P. Jang, *battle.*
 S. Jángh, *the thigh.*
 A. Jánib, *a part or side.*
 H. Jaṣ, *a root.*
 S. Jaṣáwal, *winter dress.*
 H. A. Jaríb, *a sort of stick ; a measure.*

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| P. Jast-jú, <i>searching.</i> | S. Jíbh, <i>the tongue.</i> |
| A. Jauhar, <i>m. f. a gem, skill ; essence.</i> | A. Jilá, <i>splendor.</i> |
| A. Jazá, <i>requital, reward.</i> | A. Jilau, <i>a rein ; retinue.</i> |
| H. Jeb, <i>a pocket.</i> | A. Jild, <i>skin, a book.</i> |
| H. Jehar, <i>a pile of pots filled with water.</i> | A. Jimá, <i>copulation.</i> |
| H. Jhalak, <i>splendor.</i> | A. Jináh, <i>a pinion or wing.</i> |
| H. Jhálar, <i>fringe.</i> | A. Jins, <i>kind, race.</i> |
| H. Jhak, <i>absurd conduct ; passion, also jhal.</i> | H. Joár, <i>flood-tide ; Indian corn.</i> |
| H. Jhamak, <i>glitter.</i> | H. Jonk, <i>a leech.</i> |
| H. Jhanak, <i>or jhankár, tinkling.</i> | A. Juá, <i>hunger.</i> |
| H. Jhánjh, <i>cymbals ; passion.</i> | H. Jún, <i>a louse.</i> |
| H. Jhánk, <i>peeping.</i> | H. Jung, <i>collection (of books &c.) ; emotion.</i> |
| H. Jhar, <i>heavy rain ; kind of lock.</i> | P. Kábuk, <i>a pigeon-house.</i> |
| H. Jháran, <i>sweepings, a coarse cloth.</i> | P. Kachkol, <i>a cup, a beggar's wallet.</i> |
| H. Jharap, <i>fieriness, acrimony.</i> | S. Kachnár, <i>a tree, (Bauhinia variegata.)</i> |
| H. Jhaták, <i>a twitch, throw.</i> | H. Kachpach, <i>a crowd.</i> |
| H. Jhijhak, <i>a start.</i> | A. Kadd, <i>search, labor.</i> |
| H. Jhl, <i>a lake.</i> | P. Kaf, <i>foam.</i> |
| H. Jhilam, <i>armour.</i> | A. Kafak, <i>a part of the hand stained.</i> |
| H. Jhíngá, <i>shrimp.</i> | A. Kaff, <i>palm of the hand.</i> |
| H. Jhirák, <i>threat.</i> | P. Káh, <i>grass, straw.</i> |
| H. Jhok, <i>a jolt.</i> | P. Kajak, <i>iron for driving elephants.</i> |
| H. Jhonk, <i>a shove, a blast.</i> | P. Kákul, <i>a curl, a lock.</i> |
| A. Jhúl, <i>body clothes of cattle ; a bag.</i> | P. Kamán, <i>a bow.</i> |
| H. Jhúmak, <i>an assembly ; battle.</i> | P. Kamand, <i>a scaling ladder.</i> |
| | P. Kamar, <i>the loins ; a girdle.</i> |
| | A. Kamín, <i>an ambush.</i> |

- A. Kanh, *substance, quality.*
 H. Kanjiyá, *a small sty, or stithe.*
 S. Kapás, *cotton.*
 H. Kaşak, *a crash, thunder.*
 P. Kárd, *a knife.*
 A. Kárcz, *a canal for watering gardens.*
 P. Kás, *a kind of grass ; a cough.*
 H. Kasak, *pain, stitch.*
 P. Kashúd, *an opening.*
 A. Kasr, *loss, affliction.*
 H. Kastúrá, *an oyster.*
 S. Katran, *parings.*
 S. Kenchul, *slough of a snake.*
 S. Kesar, *saffron.*
 A. Khabar, *news, account.*
 H. Khadeş, *pursuit.*
 H. Khail, *armed multitude.*
 A. Khair, *goodness, health.*
 P. Khák, *dust, earth.*
 P. Khákistar, *ashes.*
 S. Khál, *the skin.*
 A. Khaalq, *creation, people.*
 H. P. Khán, *or kán, a mine.*
 A. Khánqáh, *a monastery.*
 H. Khapách, *a splinter.*
 H. Khaprail, *a tiled house.*
 A. Kharád, *a lathe.*
 H. Kharáhand, *stalk of burnt grass.*
 P. Kharíd, *purchase.*
- A. Kharíf, *autumn, or its harvest.*
 P. Khas, *a grass, (Andropogon muricatum.)*
 A. Khatá, *mistake, crime.*
 A. Khátim, *a ring, a seal.*
 A. Khátir, *the heart.*
 H. Khañch, *pulling.*
 A. Khazz, *coarse silk cloth.*
 A. Khifá, *a secret.*
 H. Khíl, *parched grain.*
 S. Khír, *rice-milk.*
 P. Khirad, *wisdom.*
 P. Khirám, *pace, gait.*
 P. Khistak, *lower garment.*
 A. Khiyát, *a needle.*
 A. Khizán, *autumn, or its falling leaves.*
 P. Kho, *nature, habit.*
 A. Khush-bo, *perfume.*
 H. Kich, *or kichaş, mud.*
 H. Kichpich, *mud, mire.*
 S. Kíl, *a small nail or peg ; also kilá.*
 P. Kilíd, *a key.*
 P. Kilk, *a reed, a pen.*
 S. Kiran, *a ray of the sun.*
 P. Kinár, *bosom, embrace.*
 A. Kirh, *aversion.*
 H. Kirich, *a splinter ; a sword.*
 A. Kitáb, *a book.*
 A. Kitabiyá, *a small book.*

- s. Koyal, *a cuckoo*.
 s. Kuch, *m. f. the bosom*.
 H. Kúd, *a leap*.
 A. Kufr, *m. f. infidelity*.
 s. Kúk, *sighing, sobbing*.
 P. Kuláh, *a cap, hat*.
 H. Kulánch, *a bound, a leap*.
 H. Kulhiyá, *a cup*.
 P. Kumak, *aid, assistance*.
 P. Kún, *Podex*.
 P. Kunjashk, *a sparrow*.
 Kuşuk, *chuckling*.
 H. Lád, *a load*.
 P. Láf, *boasting, vanity*.
 s. Lág, *hitting; enmity; love*.
 P. Laghám or lagám, *a bridle*.
 A. Laḥad, *niche of a sepulchre*.
 H. Lahak, *glitter*.
 s. Lahar, *a wave, a whim*.
 A. Laḥn, *a sound, melody*.
 A. Lail, *night*.
 s. Láj, *shame*.
 P. Lakad, *a kick*.
 H. Lalkár, *a call, a challenge*.
 H. Lam-chhaḥ, *a long musket*.
 A. Lân, *cursing; also lântân*.
 H. Lap, *a handful of water*.
 H. Lapak, *a flash; the spring of a tiger, &c.*
 H. Lapetan, *a roller on which cloth is wound*.
 H. Laḥ, *a string of pearls, a row*.
 H. Laṭak, *dangling, coquetry*.
 s. Láṭh, *an obelisk; also lát*.
 s. Lau, *flame of a candle*.
 A. Lauḥ, *a plank, tablet*.
 s. Laung, *a clove*.
 P. Lezam, *a kind of bow made for exercise*.
 H. Líd, *dung of horses*.
 H. Líkh, *a nit*.
 A. Liqá, *act of meeting*.
 A. Lisán, *the tongue, language*.
 s. Loh-sár, *an iron mine*.
 H. Loth, *a corpse*.
 H. Lúh, *a hot wind*.
 H. Luṭiyá, *a small pot*.
 A. Mád, *place of return, resurrection*.
 A. Madad, *help*.
 A. Madaḥ, *praise*.
 A. Mádán, *m. f. a mine*.
 A. Madd, *extension*.
 P. Magas, *a fly; a freckle*.
 H. Mahak, *odour, perfume*.
 P. Mahár, *reins, wood in the nose of a camel*.
 A. Maḥfil, *place of meeting, assembly*.
 A. Maḥshar, *the last judgment*.
 H. Mainá, *a kind of jay*.
 A. Majál, *power, ability*.
 A. Majlis, *an assembly*.

- A. Májún, *an electuary medicine ; confection.*
H. Malmal, *muslin.*
H. Mánd, *a faded color ; a dunghill, a den.*
H. Máng, *division of the hair ; a prow.*
P. Mánind, *m. f. resemblance.*
A. Mañḡhar, *the nostril.*
A. Mantıq, *logic ; an oration.*
A. Manzil, *a day's journey ; an inn, a dwelling.*
A. Maḡad, *a place to sit on ; the hips.*
S. Már, *a beating, a blow.*
P. Mardumak, *the pupil of the eye.*
P. Marg, *death.*
A. Marḡad, *a bed, a grave.*
A. Masá, *evening.*
A. Maṣáf, *a field of battle, the ranks.*
A. Maṣal, *a fable, proverb ; pl. imḡál.*
A. Maṣḡal, *a torch.*
P. Maṣhk, *a leathern water-bag.*
A. Maṣhq, *beating ; labour ; example, use.*
A. Maṣnad, *a throne, a cushion.*
A. Maṭa, *enjoyment, advantage.*
A. Maṭá, *merchandise.*
H. Maṭak, *coquetry, ogling ; also maṭkan.*
A. Mauj, *a wave ; a whim.*
H. A. Máwá, *substance ; starch ; m. f. dwelling.*
A. Mazár, *m. f. a place of visitation ; a grave.*
P. Mekh, *a nail, a tent-pin.*
H. Mend, *a bank, a border.*
P. Mez, *a table.*
A. Miḡhak, *a touch-stone, a test.*
A. Miḡráb, *the pulpit, or chief place in a mosque.*
P. Míl, *a needle, a skewer.*
S. Miláp, *agreement, reconciliation.*
A. Mindíl, *a table-cloth, a towel ; a turband.*
A. Minḡár, *a bird's bill or beak.*
A. Miqráz, *scissors.*
A. Miṣáj, *a ladder.*
A. Míraḡ, *heritage, patrimony.*
S. Mirch, *pepper.*
S. Mirdang, *a kind of drum.*
H. Miroḡ, *a twist, a turn.*
A. Miṣál, *or miṣl, simile, likeness.*
A. Miṣbáḡ, *a lamp.*
A. Miṣṭar, *a rule, a line.*
A. Miṣwák, *a tooth-brush.*
P. Miyán, *scabbard ; the loins.*
A. Mízán, *a balance, a scale.*

- P. Mizhah, *the eye-lash* ; pl. mizhgân.
- A. Migráb, *a quill with which a musical instrument is struck.*
- P. Morchál, *an intrenchment.*
- H. Morchang, *a Jew's-harp* ; also murchang, múchung, and múhchang.
- A. Moth, *bundle, load* ; muth, *a handle.*
- A. Muhtadá, *commencement.*
- H. Múchh, *whiskers.*
- A. Muhimm, *important business* ; pl. mahámm.
- P. Muhar, *a seal, a gold coin.*
- S. Múng, *a kind of pulse.*
- S. Múnj, *a grass of which ropes are made.*
- A. Murád, *desire, design.*
- A. Muṭád, *custom, use.*
- A. Nabz, *the pulse.*
- P. Náf, *the navel.*
- P. Nafír, *a brazen trumpet.*
- P. Nafrín, *detestation, curse.*
- A. Nahar, *a stream.*
- A. Naḥo, *syntax; way, manner.*
- P. Nai-shakar, *sugar-cane.*
- S. Náḱ, *the nose.*
- S. Nakel, *the iron in a camel's nose.*
- S. Nak-sír, *the veins of the nose.*
- A. Namat, *way, manner.*
- P. Namáz, *prayer.*
- P. Namkín, *pickled lemons.*
- P. Namúd, *guide ; appearance.*
- A. Námús, *m. f. reputation.*
- P. Nán, *bread.*
- H. Nánd, *a large earthen pan.*
- H. Nánhiyál, *maternal grandfather's family.* —
- P. s. Náo, *a boat.*
- S. Náp, *a measure.*
- A. Naqá, *purity.*
- A. Naqb, *a burrow, a mine.*
- A. Naql, *a history, a tale, a copying.*
- A. Nár, *fire.*
- P. Nard, *a counter ; backgammon.*
- P. Nargis, *a narcissus.*
- A. Nas, *a vein, a sinew.*
- S. Nás, *snuff.*
- P. Nashtar, *a lancet.*
- A. Nasím, *a gentle breeze.*
- A. Nasl, *race.*
- A. Naṣr, *prose.*
- S. Nath, *m. f. ring of the nose.*
- A. Naum, *sleep.*
- S. Nau-ratan, *ornament of nine pearls for the wrist.*
- P. Nawá, *voice.*
- P. Náwak, *an arrow ; a tube ; a sting.*
- P. Naward, *a ply, a fold.*

- A. Naam, *verse, order ; a string.*
 A. Nazr, *sight, vision.*
 A. Naẓr, *a gift ; a vow ; an interview.*
 H. Neg, *marriage presents.*
 H. Neo, *a foundation.*
 H. Nichháwar, *sacrifice, a victim.*
 A. Nidá, *sound, voice.*
 P. Nigáh, *a look, a glance ; care.*
 S. Nínd, *or Níd, sleep.*
 A. Niqáb, *a veil.*
 A. Nişáb, *root, dignity ; capital.*
 A. Nişár, *m. f. scattering money.*
 H. Niwár, *tape.*
 P. Niyáz, *a petition ; poverty ; a thing dedicated.*
 P. Nok, *a beak or bill, also nol.*
 H. Ojhal, *privacy.*
 H. Ok, *sickness at the stomach.*
 H. Os, *dew.*
 H. Pachchar, *a wedge.*
 H. Pachhář, *a fall, a winnowing.*
 H. Pág, *or pagiyá, a turband.*
 P. Pagáh, *dawn of day ; and poh, or pah.*
 H. Pahunch, *arrival.*
 P. Paikán, *head of an arrow.*
 S. Paikár, *war.*
 S. Paizár, *a slipper or shoe.*
 H. Pakar, *act of seizure.*
 H. Pakháwaj, *a kind of drum, a timbrel.*
 H. Pál, *m. f. a sail ; a small tent.*
 P. Palak, *the eyelid.*
 P. Páliz, *a field of melons.*
 E. Paltan, *a battalion.*
 P. Panáh, *protection, refuge.*
 H. Pář, *a scaffold.*
 S. Parakh, *examination, trial.*
 P. Pargár, *m. f. a pair of compasses.*
 S. Parhan, *the act of reading.*
 H. Partal, *the baggage of a horseman.*
 P. Parwá, *fear ; and parwáh.*
 P. Parwáz, *the act of flying.*
 P. Pasand, *choice.*
 P. Pashm, *wool, hair.*
 H. Paṭhiyá, *a young full-grown animal.*
 P. Patíl-soz, *a lamp-stand.*
 H. Paṭkan, *a knock or fall.*
 H. Patwár, *a rudder ; also Patwál.*
 S. Payál, *straw.*
 S. Páyil, *ornament of the feet.*
 H. Pau, *ace on dice ; dawn.*
 P. Pechak, *a ball of thread.*
 H. Peng, *exertion made in swinging.*

- P. Pechak, *a ball of thread.*
 H. Peng, *exertion made in swinging.*
 H. Penṭh, *a market.*
 S. Peṛ, *a tree.*
 P. Peshwáz, *a gown, female dress.*
 H. Phab, phaban, *ornament.*
 S. Phál, *plough-share.*
 H. Pháṅk, *a slice or piece of fruit.*
 H. Phaṭkár, *curse, removal.*
 H. Phenk, *throw, cast.*
 S. Phonhár, or phorhár, *small drops of rain.*
 H. Phonk, *notch of an arrow.*
 H. Phúnk, *act of blowing.*
 H. Phuṛiyá, *a sore, a pimple.*
 S. Píb, *pus, matter.*
 H. Píchh, *rice-gruel.*
 P. Píh, *grease, tallow.*
 H. Pík, *betel spittle.*
 H. Pínak, *intoxication from opium.*
 S. Pír, *pain.*
 S. Píṭh, *the back.*
 S. Piyár, *m. f. love.*
 S. Piyás, *thirst.*
 P. Piyáz, *an onion.*
 S. Por, *a joint.*
 P. Poshák, *dress, clothing.*
 S. Púchh, *inquiry.*
 S. Púñch, *a tail.*
 H. Purchak, *deceit, trick.*
 S. Puwál, *straw.*
 A. Qáb, *a large dish for kneading dough ; a measure.*
 A. Qabá, *a garment, a jacket.*
 A. Qabr, *a grave.*
 A. Qabz, *contraction, receipt, tax.*
 A. Qadr, *worth, quantity, fate.*
 A. Qafá, *back of the neck.*
 A. Qaid, *imprisonment, obligation.*
 A. Qanút, *despair.*
 A. Qasam, *an oath.*
 A. Qatā, *cut, shape.*
 A. Qatár, *row, string of animals.*
 A. Qaum, *a tribe, a sect.*
 A. Qaus, *a bow.*
 A. Qausquzah, *the rainbow.*
 A. Qazá, *fate, death.*
 A. Qism, *kind, part ; pl. aqsám.*
 A. Qist, *a portion.*
 A. Qitál, *battle, slaughter.*
 A. Qor, *a cotton rope, tape twist.*
 A. Qulqul, *gurgling.*
 H. Ráb, *sirup.*
 A. Rafáh, *repose.*
 P. Raftár, *gait, pace.*
 P. Rag, *a vein, a fibre.*
 H. Ragar, *attrition.*
 H. Raged, *pursuit, chase.*

- P. Ráh, rah, *a way.*
 S. Rákh, *ashes.*
 S. Rál, *saliva ; pitch, rosin.*
 A. Ramz, *a wink or sign.*
 P. Rán, *the thigh.*
 S. Ráng, *pewter ; tin.*
 H. Ranjak, *priming powder.*
 A. Raqam, *kind, writing.*
 H. A. Rás, *reins of a bridle ; m. the head.*
 P. Rasad, *stores for an army, &c.*
 P. Rasíd, *a receipt.*
 A. Rasm, *custom ; pl. rusúm.*
 S. Rath, *a carriage.*
 P. Rauárau, *travelling.*
 A. Raunaq, *splendor, beauty.*
 P. Raz, *a vineyard, grape.*
 A. Razá, *consent, permission.*
 P. Reg, *sand.*
 H. Rel-pel, *abundance ; crowd.*
 H. Renk, *braying of an ass.*
 P. Resmán, *string, cord.*
 P. Rewand, *rhubarb.*
 A. Ridá, *a cloke.*
 A. Ríh, *wind.*
 A. Ríhl, *support for a book.*
 A. Rijá, *hope.*
 S. Ríjh, *love, desire.*
 A. P. Rikáb, *a stirrup ; a dish.*
 P. Rím, *matter, pus.*
 H. Ríph, *the back-bone.*
 S. Roás, *inclination to cry.*
- P. Robáh, *a fox.*
 S. Rohú, *name of a fish.*
 S. Rok, and Rokán, *prevention.*
 S. Rokaş, *ready-money.*
 P. Rúdád, *a narration.*
 A. Rúh, *soul, spirit ; pl. arwáh.*
 S. Rúk and Rúkán, *to boot.*
 A. Şabá, *a gentle breeze.*
 A. Sabíl, *a way, a road.*
 A. Şabr, *patience.*
 A. Şadá, *a sound.*
 A. Şadaf, *a shell, a pearl.*
 A. Sadd, *a wall, a barrier.*
 A. Şadr, *the breast.*
 A. Şafá, *purity.*
 A. Şaff, *a line, a series.*
 H. Ságún, *teak wood.*
 A. Şahnak, *a plate.*
 A. Saho, *an error.*
 A. Sáid, *the fore-arm.*
 A. Şaid, *game, prey ; complaint.*
 A. S. Sail, *a flood ; a cold.*
 A. Sair, *perambulation.*
 S. Saj, *shape, appearance.*
 P. Sakanjabín, *oxymel, an acid.*
 A. Saķhá, *liberality.*
 A. Salakħ, *the day preceding the first day of the new moon.*
 A. Sanad, *signature, a prop.*
 S. Samajh, *understanding.*
 A. Şamşám, *a sharp sword.*
 P. Sán, *a whetstone.*

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| A. <i>Ṣaná, praise.</i> | P. <i>Sazá, correction, punishment.</i> |
| A. <i>Ṣandúq, m. f. a box, a trunk.</i> | S. <i>Sej, a bed, bedding.</i> |
| S. <i>Sáṅg, a spear.</i> | P. <i>Shab, night.</i> |
| P. <i>Sangín, a bayonet.</i> | P. <i>Shab-deg, a dish of meat and turnips kept on the fire all night.</i> |
| P. <i>Sanjáf, a border.</i> | P. <i>Shab-nam, dew.</i> |
| S. <i>Sánjh, evening.</i> | P. <i>Shah-rag, the great vein in the arm.</i> |
| S. <i>Sáns, breath, sigh.</i> | P. <i>Shakar, sugar.</i> |
| A. <i>Sáq, the leg.</i> | P. <i>Shakeb, patience.</i> |
| A. <i>Saqf, a roof, a canopy.</i> | P. <i>Shákh, a bough, a branch.</i> |
| P. <i>Sará, house for caravans ; s. cover of a pot.</i> | P. <i>Sháḵhsár, a garden.</i> |
| A. <i>Ṣará, the epilepsy.</i> | A. <i>Shakl, shape.</i> |
| H. <i>Saráh, praise, commendation.</i> | S. <i>Shál, a shawl.</i> |
| H. <i>Saráhind, a disagreeable smell.</i> | A. <i>Shalákh, a round of musketry ; also shalaq.</i> |
| S. <i>Sarān, rottenness.</i> | A. <i>Shalláq, a flogging.</i> |
| P. <i>Sarbaráh, supply, cash.</i> | P. <i>Shám, evening.</i> |
| P. <i>Sar-dawál, reins, head-stall.</i> | A. <i>Shama, a lamp.</i> |
| A. <i>Ṣarfah, expence, profusion.</i> | A. <i>Shamím, odour.</i> |
| A. P. <i>Sar-hadd, boundary.</i> | P. <i>Shamsher, a sword.</i> |
| P. <i>Sarkár, government, state ; (m.) head man.</i> | P. <i>Shán, dignity, business.</i> |
| A. <i>Ṣarṣar, a cold boisterous wind.</i> | P. <i>Shaníd, act of hearing.</i> |
| S. <i>Sarson, a kind of mustard seed.</i> | A. <i>Sharáb, wine, liquor.</i> |
| A. <i>Saṭaḥ, a platform, a surface.</i> | A. <i>Sharah, explanation.</i> |
| A. <i>Saṭar, a line.</i> | A. <i>Sháriq, a high road.</i> |
| P. <i>Satoh, distress.</i> | P. <i>Sharm, shame, modesty.</i> |
| P. <i>Saugand, an oath.</i> | A. <i>Sharr, wickedness.</i> |
| | A. <i>Shart, condition, agreement.</i> |
| | A. <i>Shaṭranj, chess.</i> |
| | A. <i>Shifá, cure, recovery.</i> |

- P. Shikan, *shrinking*.
 P. Shikoh, *dignity, state*.
 A. Shiriyán, *an artery*.
 S. Shisham, *a kind of wood, sissoo*.
 A. Shuq, *light, rays*.
 P. Shustoshú, *washing*.
 P. Sîkh, *a spit*.
 S. Sil, *a grinding-stone*.
 A. Siláh, *armour, arms*.
 S. Síim, *a flat bean*.
 A. Sinán, *point of a spear, &c.*
 P. Sindán, *an anvil*.
 A. Şinf, *species, kind*.
 H. Sînk, *a culm of grass for brooms*.
 H. Síp, *a shell*.
 P. Sipáh, *an army*.
 P. Sipar, *a shield*.
 P. Sipás, *praise, thanksgiving*.
 P. Sipurd, *charge, trust*.
 H. Siř, *madness*.
 P. Sitad, *a taking*.
 S. Sîth, *dregs of betel*.
 A. Şirát, *a way*.
 S. Síwîn, *vermicelli*.
 P. Sohun, *a file*.
 H. Sojh, *straightness*.
 S. Sonf, *aniseed*.
 S. Sonth, *dry-ginger*.
 P. Sozan, *a needle*.
 P. Sú, *a side*.
 A. Şubaş, şabáh, *dawn of day*.
- P. Súfár, *m. f. the notch of an arrow; needle's eye*.
 S. Súj, *a swelling*.
 H. Sújh, *sight*.
 A. Şulaş, şaláh, *peace*.
 A. Şulb, *crucifixion, teasing*.
 H. Sumsum, *noise of wood burning, simmering*.
 A. Sumúm, *hot pestitential winds*.
 S. Súnđ, *proboscis of an elephant*.
 S. Súngh, *a smell*.
 S. Súnghun, *a thing to smell, snuff*.
 S. Surang, *a mine, subterraneous passage*.
 A. Súranján, *a medicine*.
 P. Surín, *the hips, the thighs*.
 P. Táb, *heat, light, power*.
 A. Tabé, *nature, genius*.
 A. Tabášhîr, *sugar of the bamboo*.
 A. Tablak, *a little drum*.
 A. Tâdád, *number, computation*.
 P. Tagápú, tagdan, *bustle, fatigue*.
 P. Tah, *fold; the bottom*.
 P. Táh, *a plait*.
 H. Tahak, *pain in the joints*.
 H. Tahal, *housewifery, a job*.
 A. Taj, *the bay tree, or its bark*.

- A. *Tajassus*, *spying*.
- H. *Tak*, *a scale, staring*.
- S. P. *Ták*, *a glance ; a vine*.
- H. *Takkar*, *shoving or knocking against*.
- A. *Takrár*, *repetition*.
- S. *Taksál*, *m. f. mint*.
- H. *Tál*, *a heap ; evasion*.
- A. *Talab*, *wages*.
- A. *Taláq*, *a divorce*.
- H. *Talwár*, *a sword ; also turwár*.
- A. *Tamaş*, *flarvice*.
- A. *Tamanná*, *a request*.
- A. *Tammauwul*, *riches, growing rich*.
- P. *Tán*, *note, tune*.
- A. *Tanáb*, *a tent rope*.
- H. *Táng*, *the leg*.
- H. *Tānk*, *an iron pin, a stitch*.
- P. *Tanḡhwáh*, *wages*.
- S. *Tánt*, *m. f. cat-gut, sinew*.
- A. *Tanz*, *mirth*.
- P. *Tap*, *a fever ; tapidiq, a hectic fever ; tapighib, a tertian fever*.
- H. *Táp*, *pawing of a horse*.
- H. *Tapak*, *sound made by dropping ; pain ; also tábhak*.
- P. *Tár*, *m. f. thread ; wire*.
- H. *Táŗ*, *understanding*.
- P. *Tarab*, *a musical tone*.

- A. *Tarab*, *cheerfulness, joy*.
- A. *Tarah*, *mode, manner*.
- S. *Tarang*, *a wave ; whim ; dignity*.
- H. *Tarap*, *agitation, haste, a leap*.
- P. *Tarázú*, *a scale, balance*.
- P. *Taríz*, *a piece of cloth cut transversely*.
- S. *Tartar*, *chattering*.
- A. *Tarz*, *form, manner*.
- H. *Tasak*, *stitch, throb*.
- H. *Taṡiyá*, *a skreen*.
- A. *Taubah*, *penitence*.
- A. *Tawáf*, *encompassing ; pit' grimage*.
- A. *Tawajjuh*, *turning to, kindness*.
- A. *Tawaqqu*, *hope, trust*.
- A. *Tawázu*, *humility, compliments*.
- A. *Tawazzú*, *ablution, arriving at puberty*.
- P. *Tegh*, *a scimitar*.
- H. *Tem*, *snuff of a candle*.
- P. *Teshah*, *a carpenter's awe*.
- H. *Tháh*, *bottom, ford*.
- H. *Thak-thak*, *m. f. hardwork ; a sound*.
- H. *Thand*, *thandak, coldness*.
- H. *Tháp*, *a tap, a paw*.
- H. *Thasak*, *state, dignity*.
- H. *Thaur*, *place*.

- H. *Thék, support.*
 H. *Thes, a knock, a blow.*
 H. *Thiliyá, a water-pot.*
 H. *Thithak, standing amazed.*
 H. *Thithar, numbness.*
 H. *Thokar, a blow, a tripping ; so thes.*
 H. *Thong, striking with the finger or beak.*
 H. *Thumak, walking gracefully.*
 A. *Tib, medicine.*
 A. *Tihál, spleen.*
 H. *Tikiyá, a wafer, small cake of charcoal.*
 P. *Tilak, a gown.*
 A. *Timşál, resemblance.*
 H. *Típ, a note of hand ; drawing a cord.*
 H. *Tiptáp, ornament ; act of pressing.*
 H. *Tís, a throb.*
 H. *To-á, feeling, groping.*
 H. *Tok, hindrance.*
 H. *Tond, pot-belly.*
 T. *Top, a cannon.*
 T. *Topak, or tupak, a musket.*
 P. *Toshak, a quilt, a matress.*
 P. *Tufang, a musket ; a tube.*
 H. *Tuk, a moment.*
 H. *Tungár or túng, pecking or nibbling fruit.*

- S. *Ukh and íkh, sugar-cane.*
 H. *Uláq, a kind of small boat.*
 H. *Ulghan, involution, complication.*
 H. *Ulú, grass used for thatch.*
 H. *Umang, transport, joy.*
 P. *Ummed, or ummaid, hope.*
 A. *Umr, age.*
 S. *Unchás, height.*
 H. *Ungh, nodding, sleepiness.*
 H. *Upaj, the chorus of a song.*
 H. *Upas, offensive smell, rottenness.*
 H. *Uřán, act of flying.*
 H. *Ureb, complication.*
 G. *Uřarláb an astrolabe.*
 H. *Utáran, a fragment ; cast-off clothes.*
 H. *Utáwal, quickness.*
 H. *Uthán, act of appearing.*
 H. *Uth-baith, restlessness.*
 A. *Wabá, the plague or pestilence.*
 P. *Wáh, bravo ! alas !*
 A. *Wafá, performing a promise, fidelity.*
 A. *Wajh, cause ; mode ; face.*
 A. *Wará, m. f. timidity, fear of God ; temperance.*
 A. *Wasat, m. f. the middle, centre.*
 P. *Wáshud, opening, dispersing.*

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| A. Waza, <i>situation, state, mode, conduct.</i> | A. Zamburak, <i>a small gun.</i> |
| A. Wilá, <i>friendship.</i> | A. Zamín, <i>earth.</i> |
| F. Yád, <i>recollection, memory.</i> | P. Zamm, <i>blame.</i> |
| P. Yál, <i>a horse's mane.</i> | A. Zanjábíl, <i>dry ginger.</i> |
| A. Yás, <i>despair.</i> | P. Zanjír, <i>a chain.</i> |
| P. Zabán, <i>the tongue, speech.</i> | B. Zarb, <i>a blow, stamping.</i> |
| A. Zabh, <i>sacrifice, slaughter.</i> | P. Zardak, <i>a carrot.</i> |
| A. Zabúr, <i>the Psalms of David.</i> | H. Zaťal, <i>quibbling, chattering.</i> |
| A. Záfaran, <i>saffron.</i> | A. Zawá, <i>or ziyá, light, splendor.</i> |
| P. Zaghan, <i>a kite.</i> | P. Zeb, <i>beauty, ornament.</i> |
| P. Zághand, <i>sally, flight, levity.</i> | A. Zidd, <i>opposition.</i> |
| A. Zahr, <i>the back.</i> | P. Zih, <i>a bow-string.</i> |
| A. Zak, <i>zik, injuring, disappointing.</i> | A. Ziná, <i>adultery, fornication.</i> |
| P. Zaķhm, <i>m. f. a wound.</i> | P. Zinjif, <i>fringe.</i> |
| P. Zalú, <i>a leech.</i> | P. Zír, <i>zíl, the treble, (in music.)</i> |
| A. Zamád, <i>a bandage, a plaster.</i> | P. Zirah, <i>iron armour.</i> |
| P. Zamám, <i>m. f. a rein, bridle.</i> | P. Zulf, <i>a curling lock.</i> |
| P. Zambíl, <i>a basket, purse.</i> | A. Zunnár, <i>a belt, or girdle; a rosary.</i> |

CHAPTER II.

OF ADJECTIVES.

(1.)—COMMON ADJECTIVES.

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| P. Abád, <i>populous.</i> | S. * Akelá, <i>alone.</i> <i>allān</i> |
| P. Abí, <i>watery.</i> | A. Akhír, <i>akhír, last.</i> <i>end of the world</i> |
| X H. Abká, <i>present (time).</i> | H. Alag, <i>separate, apart.</i> X |
| A. Ablaq, <i>pye-bald.</i> | A. Alí, <i>high.</i> |
| — S. Achchhá, <i>good.</i> | A. Alíl, <i>weak.</i> |
| — A. A'díl, <i>just.</i> | A. Alím, <i>wise.</i> |
| A. Adím, <i>destitute.</i> | A. Alím, <i>learned.</i> |
| H. Adkhilá, Adkholá, <i>half-blown.</i> | P. Alúdah, <i>defiled.</i> |
| H. Adná, <i>low, mean, inferior.</i> | A. Amalí, <i>artificial, practical.</i> |
| P. Afshurdah, <i>pressed, filtered.</i> | A. Amín, <i>faithful.</i> |
| P. Afsurdah, <i>frozen, faded, sad.</i> | A. Amíq, <i>deep.</i> |
| P. Afzún, <i>increasing.</i> | P. Amíránah, <i>lordly.</i> |
| 444 P. Agáh, <i>informed of, acquainted with.</i> | A. Amúm, <i>common.</i> |
| P. Aghashtah, <i>moistened, mixed.</i> | P. Andak, <i>a little, a few.</i> |
| S. Aglá, <i>former.</i> | S. Andarún, <i>internal.</i> |
| S. Ahaní, áhanín, <i>of iron.</i> | P. Andhá, <i>blind.</i> <i>blind</i> |
| A. Ahmaq, <i>foolish.</i> | S. Andhiyará, <i>dark.</i> <i>dark</i> |
| A. Aiyár, <i>cunning.</i> | S. Andhlá, <i>blind.</i> |
| A. Ajíb, <i>wonderful.</i> | A. Aqal-mand, <i>wise.</i> <i>wise</i> |
| A. Ajiz, <i>impotent, humble.</i> | A. Aqíl, <i>wise.</i> X |
| A. Ajnab, ajnabí, <i>foreign, strange.</i> | A. Aqím, <i>barren.</i> |
| | P. Arámídah, <i>at ease.</i> |
| | P. Arástah, <i>prepared, adorned.</i> X |
| | A. Arghawání, <i>purple.</i> |
| | A. Aríf, <i>sagacious.</i> |

- A. A'rízí, *accidental*.
 P. Arjmand, *beloved; happy*.
 P. Arzán, *cheap*.
 A. Arzaq, *blue*.
 P. Arzúmand, *desirous*.
 P. Asán, *easy*.
 P. Ashkára, *clear, known*.
 P. Ashúftah, *distracted*.
 A. Así, or muâsí, *sinning, a sinner, sinful*.
 A. Aqlí, *original, noble*.
 X P. Asmání, *celestial; blue*.
 X P. Asúdah, *satisfied*. *regain*
 A. A'tir, *odoriferous*.
 X A. Auwal, *first, best*.
 S. Awárah, *wandering*.
 P. Awizah, *pendent*.
 P. Ayandah, *future*.
 P. Azád, *ázádah, free*.
 A. Azáf, *very weak*.
 P. Azári, *sick*. *ill*
 A. A'zim, *resolved, determined*.
 A. Azím, *great*.
 X A. Azíz, *beloved, respected*.
 P. Azurdah, *afflicted, sad*.
 A. Bá-aşar, *effectual*.
 X P. Bad, *bad, evil*.
 P. Bad-chál, *flagitious*.
 P. Bad-chashm, *malignant, evil-eyed*.
 P. Bad-dil, *suspicious*.
 P. Bádí, *flatulent*.
 A. Badiá, *novel*.
 P. Bad-salúki, *ill-mannered, wicked*.
 F. Bad-şurat, *ugly*. X
 P. Bad-zabán, *abusive*.
 P. Bad-zát, *wicked*. Y
 P. Bahádur, *brave*. X
 P. Bahári, *vernal*.
 P. Bahrá, *deaf*. X
 P. Bahrahmand, *blessed; profitable*.
 A. Bañrí, *maritime*.
 H. Bahut, *much, many*. X
 H. Bahuterá, *many*. X
 H. Báin, *left, to the left*. X
 A. Bakhíl, *miserly*.
 P. Bálá, *high*.
 P. Bá-mazah, *delicious*.
 P. Bá-murawat, *manly*.
 S. Bánjh, *barren*.
 A. Báqí, *remaining*. X
 H. Bará, *great, large*. X
 P. Barábar, *level, equal*. X
 P. Bárání, *rainy*.
 P. Barbád, *destroyed*. X
 P. Bar-guzídah, *chosen*.
 P. Barham, *confused; angry*.
 P. Bárík, *fine, subtle*.
 A. Bar-ţaraf, *aside, dismissed*.
 P. Bas, *enough, plenty*.
 P. Bá-tadbír, *prudent*.
 P. Bá-tamíz, *judicious*.
 A. Bâţil, *vain, futile*.
 A. Bâţin, *inward*.

- H. Bâtúni, *talkative*.
 P. Bá-wafá, *faithful*.
 P. Be-árám, *sick*.
 P. Be-chárah, *helpless*.
 P. Bedár, *wakeful*.
 P. Be-dard, *unfeeling*.
 H. Be-dhāṛak, *fearless*.
 P. Be-dil, *heartless*.
 X A. Be-fáidah, *useless, unprofitable*.
 X A. Be-fikr, *careless*.
 A. Be-gham, *sorrowless*.
 X P. Be-gunáh, *faultless*.
 A. Be-ḥayá, *shameless*.
 X P. Be-hosh, *senseless*.
 P. Be-húdah, *absurd*.
 A. Be-iḵhtiyár, *involuntary*.
 P. Be-já, *improper*.
 P. Be-kár, *unemployed*.
 X A. Be-ḵhabar, *careless*.
 H. Be-mát, *of a different mother*.
 X P. Be-parwá, *fearless*.
 A. Be-qadar, *worthless*.
 A. Be-qarár, *unsteady*.
 A. Be-qiyás, *inconceivable*.
 A. Be-raḥm, *merciless*.
 P. Besh, *good, more*.
 P. Be-shumár, *numberless*.
 A. P. Be-taqṣír, *be-gunáh, innocent*.
 A. Be-wafá, *faithless*.
 P. Be-waqúf, *foolish*.
 P. Bezár, *disgusted*.
 S. Bhalá, *good*. *good*
 H. Bhar, bhará, *full*. *well*
 S. Bhári, *heavy*. *heavy*
 H. Bhúkhá, *hungry*. *hungry*
 P. Bihtar, *better*. *better*
 P. Bíná, *clear-sighted*.
 P. Bisyár, *many, much*.
 S. Bujhail, *laden*.
 P. Buland, *high; barhe, old*.
 P. Burd-bár, *patient*.
 P. Buzurg, *great*.
 P. Chálák, *active*. *active*
 H. Changá, *healthy, cured*. *healthy*
 H. Chaptá, *flattened*.
 P. Charindah, *grazing*.
 H. Chaukas, *clever, cautious*.
 H. Chauṛá, *wide, broad*. *broad*
 H. Chhipá, *close, hidden*. *hidden*
 H. Chhoṭá, *small, little*. *small, little*
 H. Chikkan, *clean*.
 H. Chup, *silent*.
 S. Dáhiná, *right*. *right*
 A. Dáḵhil, *entering, entered*.
 P. Dáman-gír, *dependant on, attached to*.
 P. Dáná, *wise*. *wise*
 P. Dang, *astonished, foolish*.
 P. Dard-mand, *afflicted, sympathizing*.
 P. Darindah, *tearing, rapacious*.
 P. Darkár, *necessary*. *necessary*

P. Darmándah, *helpless.*

P. Daulat-mand, *rich.*

S. Dhílá, *loose, lazy.*

P. Diláwar, *brave.*

P. Dil-band, *attractive.*

P. Dil-chasp, *pleasant.*

P. Diler, *bold.*

P. Dil-gír, *melancholy.*

P. Dil-shikastuh, *broken-hearted.*

P. Díwánah, *mad.*

P. Do-dilah, *double-minded.*

"S. Dublá, *thin, lean.*

P. Durusht, *rough, fierce.*

P. Durust, *right, fit.*

P. Dushwár, *difficult.*

S. Ekṭha, or ikatṭhá, *collected together.*

A. Fahím, *intelligent.*

P. Fáidah-mand, *profitable.*

A. Faiyáz, *liberal.*

A. Fajúr, *adulterous, wicked.*

A. Fákhir, *excellent.*

A. Faqír, *poor, a beggar.*

P. Farákh, *wide, ample.*

P. Farámosh, *forgotten.*

P. Faráz, *high, exalted.*

P. Farbih, *fat.*

P. Fareftah, *deceived, enamoured.*

A. Fárig, *free, at leisure.*

P. Farmán-bardár, *obedient.*

P. Faro-mándah, *tired, dejected.*

P. Farrukh, *happy.*

A. Fásid, *vicious, perverse ; also fásiq.*

A. Fataḥ-mand, or fataḥ-yáb, *victorious.*

A. Fazíḥ, *infamous, disgraceful.*

A. Fázil, *excellent, learned.*

A. Fazúl, *exuberant.*

P. Fikr-mand, *thoughtful.*

P. Fíroz, fírozmand, *fortunate, victorious.*

P. Gandah, *fetid.*

P. Garámí, *dear, precious.*

P. Garán, *heavy, important, dear in price.*

P. Gardan-kash, *haughty, stubborn.*

P. Garm, *hot, warm.*

P. Gawár, gawára, *digesting, agreeable.*

H. Ghábrá, or ghabrá, *confused.*

A. Gháfil, *senseless, negligent.*

A. Ghafúr, *clement, forgiving.*

A. Ghaib, *hidden, absent.*

A. Gháib, *absent.*

A. Ghairat-mand, *jealous, emulous.*

A. Ghaiyúr, *jealous, high-minded.*

P. Ġhálíb, *victorious*.
 A. Ġhalíg, *dirty*.
 P. Ġhaltán, *rolling*.
 H. Ghamágham, *thick, crowded*.
 A. Ġhamgín, *sorrowful*.
 A. Ġhaní, *rich, independent*.
 A. Ġharíb, *poor*.
 A. Ġharúr, *proud*.
 S. Ghasílá, *grassy*.
 H. Gháyal, *wounded*.
 H. Gherá, *round, surrounded*.
 A. Ġhuṣṣah, *angry*.
 P. Ġiriftá, *griſtah, taken*.
 H. Gorá, *fair, white*.
 P. Goyá, *speaking, speaker*.
 P. Ġudáz, *melted, mild*.
 P. Ġum, *gum-shudah, lost*.
 P. Ġum-ráh, *erring, wandering*.
 P. Ġúnágún, *variegated, various*.
 P. Ġunáh-gár, *sinning, a sinner*.
 H. Ġúngá, *dumb*.
 P. Ġursanah, *hungry*.
 P. Ġuſtákh, *arrogant, rude*.
 P. Ġuẓidah, *chosen*.
 A. Ġádiq, or ħáſiq, *ingenious*.
 A. Ġairán, *astonished*.
 A. Ġalák, *lost, destroyed*.
 A. Ġalím, *mild, affable*.
 H. Ġáلكá, *light, mean*.

P. Ġam-dard, *compassionate, sympathizing*.
 A. Ġámilah, *pregnant*.
 P. Ġam-shakl, *like in appearance*.
 H. Ġaṣṣor, *facetious*.
 A. Ġaſíqí, *real, true*.
 A. Ġaſír, *vile, contemptible*.
 A. Ġaram, *sacred, forbidden*.
 A. Ġarám, *unlawful, illegitimate*.
 A. Ġaríf, *clever, pleasant*.
 A. Ġásid, *envious*.
 A. Ġaſín, or ḥaſain, *beautiful*.
 A. Ġaſín, *strong, fortified*.
 P. Ġaul-nák, *frightful, terrible*.
 A. Ġawá-dár, *airy*.
 P. Ġawá-parast, *vain, volatile*.
 A. Ġazín, *sorrowful*.
 A. Ġázir, *present*.
 A. Ġiráí, or ḥarís, *greedy*.
 P. Ġoſhiyár, *sensible, clever*.
 P. Ġoſh-mand, *intelligent*.
 P. Ġunarmand, *skilful*.
 A. Ġḥsán-mand, *obliged, grateful*.
 P. Ġkká, *iklauṭá, unique, only*.
 S. Ġmándár, *faithful*.
 P. Ġqbálmand, *fortunate*.
 P. Ġſádah, *standing*.
 A. Ġttifáſí, *accidental*.
 H. Ġagmagá, *glittering*.
 S. Ġagṭá, *awake*.
 A. Ġáhil, *ignorant*.

- A. Jáiz, *lawful, proper*.
 P. Jald, *quick*.
 P. Jalíl, *glorious, illustrious*.
 P. Jamíl, *beautiful, elegant*.
 H. Janglí, *wild, clownish*.
 A. Jári, *flowing*.
 A. Jaridah, *alone, solitary, unattended*.
 A. Jawán-mard, *brave*.
 H. Jhútá, jhúthá, *false*.
 A. Jismání, *corporeal*.
 S. Jítá, *alive*.
 A. Judá, *separate, different*.
 P. Kabáb, *roasted*.
 A. Kabír, *great, large*.
 H. Kachchá, *raw, unripe*.
 A. Káfí, *sufficient*.
 A. Káhil, *lazy, weak*.
 P. Kaj, *crooked*.
 P. Kam, *little, deficient*.
 A. Kamál, *complete, perfect*.
 P. Kam-bakht, *unfortunate*.
 A. Kámil, *perfect*.
 P. Kamínah, *base, mean*.
 P. Kam-kharch, *parsimonious*.
 P. Kam-qadr, *worthless*.
 P. Kam-yáb, *scarce*.
 P. Kam-zor, *weak*.
 P. Kárdán, *expert*.
 P. Kár-gar, kári, *effectual; also kám-gár*.
 A. Karím, *generous, liberal*.
 P. Kár-rawá, *useful*.
- S. Kaṛuá, *bitter, virulent*.
 A. Kasal-mand, *sick, relaxed*.
 P. Kashídah, *drawn; sullen*.
 A. Kaṣíf, *dense, dirty*.
 A. Kaṣír, *many, much*.
 A. Khabír, *knowing, wise*.
 A. Kḥafá, kḥafah, *angry*.
 A. Kḥafí, kḥafiyah, *secret, concealed*.
 A. Kḥair, *good*.
 A. Kḥajal, *modest, bashful*.
 A. Kḥálí, *empty*.
 P. Kḥám, *raw*.
 P. Kḥámosh, *silent*.
 H. Khará, *erect, standing*.
 A. Kḥaráb, *bad, spoiled*.
 P. Kḥarídah, *purchased*.
 A. Kḥás, kḥásah, *noble*.
 P. Kḥastah, *wounded*.
 H. Khaṭṭá, *acid*.
 A. Kḥirad-mand, *wise*.
 A. Kḥiyálí, *fanciful*.
 P. Kḥúb, *good*.
 A. Kḥujistah, *happy*.
 H. Khulá, *open*.
 P. Kḥursand, *contented*.
 P. Kḥúsh, *pleased*.
 P. Kḥushk, *dry*.
 P. Kḥushnúd, *pleased, content*.
 P. Kḥwáhan, *wishing, desirous*.
 P. Kḥwástáh, *desired*.
 P. Kínah-war, *malicious, rancorous*.

- P. Kor, *blind*.
P. Kotah, kotáh, *short, small*.
P. Kotah-undesh, *improvident*.
P. Kuhan, kuhan-sál, *old*.
P. Kumakí, *auxiliary*.
P. Kushádah, *open*.
P. Labálab, *brimful*.
P. Lá-chár, *destitute, helpless*.
H. Ládú, *fit to carry a load*.
A. Laffáz, *eloquent*.
P. Láf-zan, *boasting*.
P. Lághar, *lean*.
A. Lá-hásil, *unproductive, profitless*.
A. Lá-íláj, lá-dawá, *irremediable*.
A. Láim, *reprehensible, miserly*.
A. Láin, *accursed, detested*.
A. Láiq, *worthy, fit*.
A. Lá-jawáb, *silenced, speechless*.
P. Lál, *red*.
H. Lálchí, *covetous*.
S. Lambá, *long, tall*.
H. Langrá, *lame in one foot*.
S. Lařák, lařáká, *quarrelsome*.
A. Lá-řání, *only, unequalled*.
A. Lá-shak, láraib, *doubtless, unquestionable*.
H. Lařak, *hanging*.
A. Lařif, *pleasant*.
A. P. Lá-zabán, lá-suřhan, lá-kalám, *silent, speechless, taciturn*.
A. Lázim, *necessary, urgent, suitable*.
A. Lazíz, *delicious, pleasant*.
H. Lúla, *lame in the hands*.
P. Lunjá, *lame; also lunj, lunjah*.
A. Máf, *pardoned*.
A. Mařlúj, *paralytic*.
A. Maghlúb, *conquered*.
A. Maghmúm, *grieved*.
A. Maghrúr, *proud*.
H. Mahangá, *dear*.
A. Mařfuz, *preserved*.
A. Máhir, *acute, ingenious*.
A. Mařkúm, *subject, under command*.
A. Mařmúd, *praised; worthy*.
A. Mařrúm, *prohibited; dis-appointed*.
A. Mařzun, *grieved*.
A. Mařzug, *delighted*.
A. Máil, *inclined to*.
S. Mailá, *dirty*.
A. Maimún, *happy*.
A. Majbúr, *forced*.
A. Majnún, *mad in love*.
A. Mařhtúb, *betrothed*.
A. Makkár, *deceitful*.
P. Mál-andesh, *reflecting on consequences*.
A. Malřuz, *contemplated*.

- A. Málúm, *known*.
 A. Mamnún, *obliged*.
 P. Mándah, *tired, weary*.
 A. Manḥus, *unfortunate*.
 A. Mání, *forbidding, preventing*.
 A. Mansúkh, *abolished*.
 A. Nā-ta, *rical*.
 A. Maḥmūd, *agreeable*.
 Mardánah, *only*.
 Mardúd, *rejected*.
 A. Maríz, *sick*.
 A. Mashghúl, *engaged in*.
 A. Mashhúr, *well known*.
 A. Masmú, *heard*.
 A. Maṣrúf, *expended*.
 P. Mast, *drunk*.
 H. Mat-wálá, *drunk*.
 A. Maujúd, *existing*.
 A. Maúqúf, *stopped*.
 A. Mauṣúf, *described, praised*.
 P. Mazah-dár, *delicious*.
 A. Mazbuṭ, *strong*.
 A. Mazkúr, *above-mentioned*.
 A. Mazmúm, *contemptible*.
 A. Máẓúr, *excused*.
 A. Mihín, *fine, thin*.
 P. Mihr-ban, *kind, compassionate*.
 A. Miskín, *poor, miserable*.
 S. Míṭhá, *sweet*.
 H. Moṭá, *fat, thick*.
 A. Muaiyan, *fixed*.
 A. Muṭṭar, *perfumed*.
 A. Muazzaz, *honoured*.
 A. Mubárah, *happy*.
 A. Mubtalá, *involved in trouble*.
 A. Mudauwar, *round*.
 A. Mufaṣṣal, *distinct*.
 A. Mufid, *profitable*.
 A. Mufis, *poor*.
 A. Muhaiyá, *prepared, ready*.
 A. Muḥarram, *sacred*.
 A. Muhib, *awful*.
 A. Muḥít, *encircling*.
 A. Muḥkam, *strong*.
 A. Muhmil, *negligent*.
 A. Muḥsin, *obliging*.
 A. Muḥtáj, *necessitous, indigent*.
 A. Mujarrab, *tried*.
 A. Mujarrad, *alone*.
 A. Muḥhálif, *opposite, adverse*.
 A. Muláim, *soft*.
 A. Mulázim, *assiduous*.
 A. Mumkin, *possible*.
 A. Mumtáz, *distinguished*.
 A. Munásib, *proper, fit*.
 H. Muḥh-zor, *headstrong*.
 A. Munkir, *denying*.
 A. Muntashir, *published*.
 A. Munzal, *sent*.
 A. Muqábil, *confronting, equal*.
 A. Muqaddam, *prior*.
 A. Muqaddar, *predestined*.

- A. Muqarrab, *approximated, near.*
 A. Muqarrar, *certain, fixed.*
 A. Murabbá, *square.*
 A. Murauwaj, *current.*
 P. Murdah, *or murdár, dead.*
 A. Murtakib, *mounted.*
 A. Muşáhib, *associated with.*
 A. Musakhkhar, *subdued.*
 A. Musallam, *preserved.*
 P. Mushkí, *dark bay.*
 A. Mushkil, *difficult.*
 A. Mushtáq, *desirous.*
 A. Mustaghriq, *immersed.*
 A. Mustahíl, *impossible.*
 A. Mustahiq, *worthy.*
 A. Mustajid, *prepared, ready, fit.*
 A. Muţábiq, *agreeable.*
 A. Mutafakkir, *thoughtful.*
 A. Mutájjib, *wonderful.*
 A. Mutakabbir, *proud.*
 A. Muţamad, *confidential.*
 A. Mutanaffir, *detesting.*
 A. Mutawajjih, *turning to, attentive to.*
 A. Muttafiq, *agreeing.*
 A. Muţţila, *acquainted with.*
 A. Muwáfiq, *conformable.*
 A. Muyassar, *attainable, easy.*
 A. Muẓirr, *pernicious.*
 A. Muḡlúm, *oppressed.*
 P. Muḡlúmnawáz, *pitying the oppressed.*
- A. Muştarib, *or muştaribánah, disturbed.*
 P. Ná-bud, *destroyed.*
 P. Ná-chár, *remediless.*
 P. Ná-chíz, *trifling, of no worth.*
 P. Nádán, *ignorant.*
 A. Náfi, *profitable, salu-ry.*
 A. Nafis, *precious, delicate.*
 P. Nafs-kush, *temperate.*
 P. Ná-gawár, *indigested, unarranged.*
 A. Ná-ḥaq, *unjust.*
 P. Ná-kám, *disappointed; also ná-murád.*
 P. Ná-kardahkár, *inexperienced.*
 P. Ná-khúsh, *displeased.*
 A. Ná-láiq, *unworthy.*
 P. Nam, *moist, wet.*
 P. Ná-mard, *cowardly, impotent.*
 P. Nam-didáh, *suffused with tears.*
 P. Námi, *námwar, celebrated.*
 P. Namúdár, *noted, famed.*
 S. Nangá, *naked.*
 P. Ná-páedár, *unstable, frail.*
 P. Nápák, *impure.*
 P. Ná-pasand, *disapproved of.*
 A. Ná-qis, *imperfect, inept.*
 P. Narm, *soft.*

- A. Ná-sabr, *impatient*.
 P. Ná-sáz, *discordant*.
 P. Ná-sazá, *unmerited, impatient*.
 A. Naşf, *half*.
 P. Ná-shukr, *unthankful*.
 P. Násipás, *ungrateful*.
 A. Ná-tamám, *unfinished*.
 A. Nátiq, *speaking*.
 H. Naţ-khat, *roguish, trickish*.
 P. Nau, *new*.
 P. Ná-umed, *hopeless, despairing*.
 A. Nawázish-firmá, *caressing*.
 P. Ná-yáb, *scarce*.
 P. Názak, *delicate, gracious*.
 A. Názil, *descending*.
 P. Nek, *good*.
 P. Nek-baţht, *fortunate, happy*.
 P. Nek-kár, *virtuous*.
 P. Nek-nám, *renowned*.
 P. Niámat-khwár, *enjoying favour*.
 P. Nigahbán, *guarding, watching*.
 H. Nikammá, *useless ; also nákára*.
 P. Niko, *good*.
 P. Ním, *half*.
 P. Ním-ján, *half dead with fear*.
 A. Nímjosh, *coddled*.

- P. Páedár, *firm, durable*.
 H. Pahlá, *or pahlá, first*.
 P. Pahná, *broad, wide*.
 P. Paidá, *born, produced*.
 P. Pairau, *following*.
 P. Pájí, *mean*.
 P. Pák, *pákizah, pure*.
 S. Pakká, *ripe*.
 P. Pand-pazir, *advised, taking advice*.
 P. Pareshán, *wretched, distressed*.
 P. Pasandídah, *chosen, approved of*.
 P. Pashemán, *ashamed, penitent*.
 P. Past, *low, mean*.
 H. Patlá, *fine, thin*.
 P. Pechán, *twisted*.
 P. Pesh-dast, *pre-eminent*.
 H. Phabtá, *pertinent, fit*.
 H. Pharchhá, *clear, pure*.
 H. Pichhlá, *or pichhá, latter*.
 P. Pilíd, *unclean*.
 S. Piyásá, *thirsty*.
 P. Pişir, *pişirah, acceptable*.
 H. Poplá, *toothless*.
 P. Puţhtah, *cooked, ripe*.
 H. Púrá, *or púr, full*.
 S. Puráná, *old*.
 A. Qabih, *vile*.
 A. Qábil, *capable*.
 A. Qabúl, *accepted, approved*.

- A. Qadím, *old*.
 A. Qadír, *powerful*.
 A. Qáim, *standing, firm*.
 A. Qalíl, *little*.
 A. Qaríb, *near*.
 A. Qásir, *defective*.
 A. Qátiq, *cutting*.
 A. Qaví, *strong*.
 A. Qímatí, *valuable*.
 A. Raḥmán, *merciful*.
 P. Rám, *tame*.
 P. Rangá-rang, *various, many-colored*.
 P. Rangín, *colored*.
 P. Ranjídah, *afflicted, displeased*.
 P. Rást, *right*.
 P. Rawá, *right*.
 P. Rawádár, *approving*.
 P. Rawánah, *despatched, departed*.
 P. Razá-jo, *seeking consent or content*.
 A. Razá-mand, *consenting, willing*.
 P. Ráz-dár, *faithful, (in secrets)*.
 A. Rázi, *contented*.
 P. Reḫtah, *scattered*.
 P. Roshan, *light, splendid*.
 P. Rusiyáh, *black-faced*.
 P. Ruswá, *infamous*.
 A. Şáb, *hard, difficult*.

- A. Sábíq, *former, preceding*.
 A. Şábir, *subúr, patient*.
 A. Şábit, *firm, proved*. *f, ft*
 P. Sabz, *green*. *green*
 S. Sach, *true*. *more for sale, not for sale*
 P. Sádah, *white*.
 P. Sâdat-mand, *fortunate, happy*.
 A. Şádiq, *just, sincere*.
 A. Şadr, *chief*.
 A. Şáf, *clean*. *clean*
 A. Şáf-dil, *pure in heart*.
 P. Safed, *white*. *white*
 A. Şafí, *pure*.
 A. Şaghír, *small, little*.
 S. Sahaj, *easy*. *easy*
 A. Şáhib-dil, *pious*.
 A. Şahîb, *accurate, perfect*.
 A. Sahl, *easy*.
 A. Şaiqal, *polishing*.
 A. Saḫhí, *liberal*.
 A. Saḫt, *hard*. *hard*
 P. Sâkin, *quiet, quiescent*.
 A. Sákit, *silent*.
 A. Salámat, *safe*. *sign, maybe*
 A. Şáliḫ, *good, fit*.
 A. Salím, *mild, pacific*.
 A. Sálím, *safe, perfect*.
 A. Salís, *easy*. *easy*
 P. Şaliḡ, *easy*.
 S. Samajh-wár, *prudent, considerate*.
 P. Sang-dil, *hard-hearted*.

P. Sangín, *stony*.
 P. Sanjídah, *weighty, grave*.
 A. Saqíl, *heavy, lazy*.
 H. Sará, *rotten, musty*.
 H. Sára, *the whole, all*.
 P. Sarásímah, *amazed*.
 P. Sar-bulund, *exalted*.
 P. Sard, *cold*.
 P. Sar-faráz, *exalted, eminent*.
 P. Sar-garm, *intent on, earnest*.
 P. Sar-gashtah, *afflicted, astonished*.
 P. Sar-kash, *rebellious*.
 P. Sar-shár, *full, intoxicated*.
 P. Sáyahdár, *shady*.
 P. Sazá-wár, *worthy, deserving*.
 P. Sáz-gár, *consonant, proper*.
 P. Ser, *full*.
 P. Shád, *happy*.
 P. Shádáb, *verdant*.
 P. Shád-díl, *cheerful*.
 P. Shadíd, *extreme*.
 P. Shád-kám, *joyous*.
 P. Shádmán, *pleased*.
 P. Shah-wár, *kingly*.
 A. Shahwatí, *lascivious*.
 P. Shaidá, *mad, in love*.
 A. Shákír, *grateful, thankful*.
 A. Shakkí, *doubtful*.
 A. Shámil, *united with, containing*.

A. Shamsí, *solar*.
 A. Sharif, *great, noble*.
 A. Sharír, *wicked*.
 P. Sharmindah, *ashamed*.
 A. Sheránah, *tiger-like*.
 P. Shiguftah, *expanded*.
 P. Shikárí, *of the game or hunting kind*.
 P. Shikastah, *broken*.
 P. Shinás, *knowing*.
 P. Shírín, *sweet, affable*.
 P. Shitábí, *quick*.
 P. Shokh, *wanton*.
 A. Shúm, *black, unfortunate*.
 H. Sídhá, *straight*.
 A. Siflah, *ignoble*.
 P. Sínah-soz, *tormented*.
 P. Sínah-zor, *robust, athletic*.
 P. Siyáh, *black*.
 P. Siyáh-bakht, *unfortunate*.
 P. Siyáh-kár, *wicked*.
 P. Siyáh-mast, *dead-drunk*.
 P. Sog-wár, *grievous, afflicted*.
 P. Subuk, *light*.
 H. Súḍaul, *handsome*.
 P. Súd-mand, *profitable*.
 A. Şúfí, *wise*.
 S. Sukhá, *dry*.
 P. Sūkhan-dán, *eloquent*.
 P. Surkh, *red*.
 P. Sust, *idle*.
 P. Sustí, *idle*.
 H. Suthrá, *good, fine*.

P. Tabáh, *bad, spoiled.*

A. Tábi, tábidár, *dependant, following.*

A. Tabi-í, *natural, innate.*

A. Táhír, *pure, chaste.*

P. Taiyár, *ready.*

A. Taiyár, *flying, ready.*

A. Talab-dár or talab-gár, *desirous, seeking.*

A. Tálíb, *asking.*

A. Tálíbí-dunyá, *worldly-minded.*

P. Talkh, *bitter.*

A. Tamám, *complete.*

A. Tamiq, tammá, *covetous.*

P. Tan-durust, *healthy.*

P. Tang, *strait, narrow.*

P. Tanhá, *alone.*

P. Tar, *wet, moist.*

P. Tárík, *dark.*

P. Tarsán, *fearful, afraid.*

P. Tars-nák, *timid.*

P. Tawaná, *powerful.*

P. Tawangar, *rich.*

A. Tawíl, *long.*

P. Tázah, *fresh.*

H. Terhá, *crooked.*

P. Tez, *sharp.*

P. Tez-rau, *swift.*

H. Thaká, *tired, weary.*

H. Thandá, or thandha, *cold.*

H. Thik, *exact, right.*

H. Thorá, *a little.*

S. Tíkhá, *pungent, angry.*

P. Tishnah, *thirsty.*

H. Totlá, *stammering.*

P. Tund, *hot, angry.*

P. Tursh, *sour, harsh.*

S. Udás, *sorrowful.*

H. Ultá, *turned over, opposite.*

P. Umedwár, *hopeful.*

P. Unchá, *high.*

A. Wafá-dár, *faithful, sincere.*

A. Wáfir, *abundant.*

A. Wahíd, wáhid, *alone, one.*

P. Wairán, wírán, *desolate.*

A. Wájib, *necessary, proper, just.*

A. Wáqif, *knowing, experienced.*

H. Waqr-wálá, *dignified.*

A. Waqúf-dár, *informed of, experienced.*

A. Waqíq, *firm, steady.*

A. Waswásí, *doubtful.*

A. Wázih, *evident, clear.*

P. Yagánuh, *single, incomparable.*

P. Yak-dil, *of the same mind.*

P. Yak-ru, *unanimous.*

P. Yak-sán, *equal, alike.*

P. Yaktá, *single, solitary.*

A. Yaqín, *certain, true.*

P. Yár-básh, *sensual.*

P. Zabar, *above.*

P. Zabar-dast, *oppressive.*

A. Záhír, <i>evident.</i>	P. Zard, <i>yellow.</i>
A. Zahín, <i>sagacious.</i>	A. Zárib, <i>beating.</i>
P. Zahr-dár, <i>poisonous.</i>	A. Zaríf, <i>ingenious.</i>
A. Zá-i, <i>lost, abortive.</i>	A. Zarúr, <i>necessary.</i>
A. Záid, <i>redundant.</i>	P. Zebá, <i>adorned, beautiful.</i>
A. Záf, <i>weak.</i>	P. Zer, <i>inferior, below.</i>
A. Zál, <i>deficient, injurious.</i>	P. Zer-dast, <i>under command.</i>
P. Zaḥmí, <i>wounded.</i>	P. Zer o zabar, <i>topsy-turvy.</i>
A. Zálíl, <i>object, base.</i>	P. Zindah, <i>alive.</i>
A. Zálím, <i>tyrannical.</i>	P. Zírak, <i>ingenious.</i>
P. Zangári, <i>rusty.</i>	P. Zisht, <i>ugly.</i>
P. Zar-báfi, <i>embroidered.</i>	P. Zúd, <i>quick.</i>

(2.) NUMERICAL.

Ek, <i>one.</i>	Bís, <i>twenty.</i>
Do, <i>two.</i>	Ekís, <i>twenty-one.</i>
Tín, <i>three.</i>	Báis, <i>twenty-two.</i>
Chár, <i>four.</i>	'Te-ís, <i>twenty-three.</i>
Páñch, <i>five.</i>	Chaubís, <i>twenty-four.</i>
Chhah, <i>six.</i>	Pachís, <i>twenty-five.</i>
Sát, <i>seven.</i>	Chhabís, <i>twenty-six.</i>
Aṭh, <i>eight.</i>	Satáis, <i>twenty-seven.</i>
Nau, <i>nine.</i>	Aṭháís, <i>twenty-eight.</i>
Das, <i>ten.</i>	Untís, <i>twenty-nine.</i>
Giyárah, <i>eleven.</i>	Tís, <i>thirty.</i>
Bárah, <i>twelve.</i>	Ektís, <i>thirty-one.</i>
Terah, <i>thirteen.</i>	Battís, <i>thirty-two.</i>
Chaudah, <i>fourteen.</i>	Tetís, <i>thirty-three.</i>
Pandrah, <i>fifteen.</i>	Chautís or chauntís, <i>thirty-four.</i>
Solah, <i>sixteen.</i>	Paintís, <i>thirty-five.</i>
Satrah, <i>seventeen.</i>	Chhatís, <i>thirty-six.</i>
Aṭhárah, <i>eighteen.</i>	Saintís, <i>thirty-seven.</i>
Unís, <i>nineteen.</i>	Aṭhtís, <i>thirty-eight.</i>

Untális or unchális, *thirty-nine*.
 Chális, *forty*.
 Ektális, *forty-one*.
 Beális, *forty-two*.
 Tetális or taintális, *forty-three*.
 Chauális, *forty-four*.
 Paintális, *forty-five*.
 Chheális, *forty-six*.
 Saintális, *forty-seven*.
 Aṭhtális, *forty-eight*.
 Unchás, *forty-nine*.
 Panchás, *fifty*.
 Ekáwan, *fifty-one*.
 Báwan, *fifty-two*.
 Tirpan, *fifty-three*.
 Chauwan, *fifty-four*.
 Pachpan, *fifty-five*.
 Chhappan, *fifty-six*.
 Satáwan, *fifty-seven*.
 Aṭhāwan, *fifty-eight*.
 Unsath, *fifty-nine*.
 Sāth, *sixty*.
 Eksath, *sixty-one*.
 Bāsath, *sixty-two*.
 Tirsath, *sixty-three*.
 Chausath, *sixty-four*.
 Painsath, *sixty-five*.
 Chhasath or chheásath, *sixty-six*.
 Satsath, *sixty-seven*.
 Aṭhsath, *sixty-eight*.
 Unhattar, *sixty-nine*.
 Sattar, *seventy*.

Ekhattar, *seventy-one*.
 Bahattar, *seventy-two*.
 Tihattar, *seventy-three*.
 Chauhattar, *seventy-four*.
 Pachhattar, *seventy-five*.
 Chhihattar, *seventy-six*.
 Sathattar, *seventy-seven*.
 Aṭhhattar, *seventy-eight*.
 Unásí, *seventy-nine*.
 Assí, *eighty*.
 Ekásí, *eighty-one*.
 Beásí, *eighty-two*.
 Tirásí, *eighty-three*.
 Chaurásí, *eighty-four*.
 Pachásí, *eighty-five*.
 Chheásí, *eighty-six*.
 Satásí, *eighty-seven*.
 Aṭhásí, *eighty-eight*.
 Nauásí, *eighty-nine*.
 Nauwe, *ninety*.
 Ekánauwe, *ninety-one*.
 Bánauwe, *ninety-two*.
 Tiránauwe, *ninety-three*.
 Chauránauwe, *ninety-four*.
 Pachánauwe, *ninety-five*.
 Chheánauwe, *ninety-six*.
 Satánauwe, *ninety-seven*.
 Aṭhánauwe, *ninety-eight*.
 Ninnánauwe, *ninety-nine*.
 Sau, *a hundred*.
 Hazár, *a thousand*.
 Lákh, *a hundred thousand*.
 Karor, *ten million*.

CHAPTER III. OF VERBS.

(1.)—TRANSITIVE OR ACTIVE VERBS.

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| <p>H. Adhiyáná, <i>to halve.</i>
 H. Ahárná, <i>to paste.</i>
 H. Ainchná, <i>to draw, attract.</i>
 H. Atkálná, <i>to guess.</i>
 H. Aundháná, <i>to overturn, to spill.</i>
 P. Ázmáná, <i>to try, to prove.</i>
 H. Badálná, <i>to change.</i>
 P. Baḡhshná, <i>to give, to forgive.</i>
 H. Banáná, <i>to make, build.</i>
 s. Bántná, <i>to share, or divide.</i>
 H. Barmáná, <i>to bore.</i>
 H. Barráná, <i>to talk in one's sleep.</i>
 s. Básaná, <i>to perfume, to scent.</i>
 H. Batáná, <i>to show, explain.</i>
 H. Baṭorná, <i>to gather up, collect.</i>
 H. Bechná, <i>to sell.</i>
 s. Bedhná, <i>to perforate.</i>
 H. Beṛhná, <i>to enclose.</i>
 H. Bhambhorná, <i>to worry, to bite.</i></p> | <p>H. Bharná, <i>to fill.</i>
 H. Bhaunkná, <i>to thrust or drive.</i>
 H. Bhejné, <i>to send.</i>
 H. Bhunáná, <i>to exchange money.</i>
 P. Bigárná, <i>to spoil.</i>
 H. Biṭáná, <i>to scatter.</i>
 H. Biyáná, <i>to marry.</i>
 s. Bojhná, <i>to load.</i>
 H. *Bolná, <i>to speak.</i>
 H. Buhárná, <i>to sweep together.</i>
 s. Bújhná, <i>to understand.</i>
 H. Búkná, <i>to grind to powder.</i>
 H. Bunná, <i>to weave.</i>
 H. Cháhná, <i>to desire.</i>
 s. Chakhná, <i>to taste.</i>
 H. Chálná, <i>to sift.</i>
 H. Chásná, <i>to plow.</i>
 H. Chátná, <i>to lick, to lap.</i>
 H. Chauráná, <i>to widen.</i></p> |
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* Note, bolná *to speak*, and láná *to bring*, though they are active verbs, and govern the objective case, do not admit the instrumental case before them in the perfect tense, &c.

- s. Chháná, to cover over.
 H. Chhílná, to peel, to scrape.
 H. Chhínná, to pull, to snatch.
 H. Chhípná, to scatter, sprinkle.
 s. Chhitráná, to spread, to scatter.
 H. Chhorná, to let go, to loose.
 H. Chhuráná, to set free, remove.
 s. Chiknáná, to smooth, to clean.
 H. Chírná, to tear, to rend.
 s. Choráná, to steal.
 H. Chumkárná, to coax.
 s. Chúmná, to kiss.
 H. Chunná, to gather, to collect.
 s. Chúsná, to suck.
 H. Dábná, to press down.
 H. Dálná, to throw down.
 H. Dápná, dápná, to daunt, to threaten.
 s. Dekhná, to see.
 s. Dená, to give.
 H. Dhakelná, to shove, to push.
 H. Dhámpná, to conceal, to cover.
 H. Dhápná, to cover.
 s. Dharná, to place, to lay hold of.
 H. Dhárná, to cry out or roar.
 s. Dhoná, to wash.

- H. Dhundhná, to seek.
 H. Duhráná, to double.
 s. Duláná, to shake, to toss.
 P. Fármáná, to command.
 s. Gáná, to sing.
 s. Gápná, to bury.
 s. Ghisná, to rub, to beat.
 s. Ginná, to count.
 H. Ginwáná, to lose.
 H. Giráná, to throw down, to overturn.
 H. Godná, to prick, to puncture.
 P. Guzráná, to present, to offer.
 H. Hápná, to drive.
 H. Hichkáná, to jolt.
 H. Húlná, to goad, to push.
 H. Jakápná, to tighten.
 H. Jánchná, to examine, to try.
 H. Jánná, to know, to understand.
 H. Jarná, to shake off, to join.
 H. Jhápná, to peep or spy.
 H. Jharákná, to browbeat, to snap at.
 H. Jhápná, to sweep, to brush.
 H. Jhunjláná, to reprove; (n) to be vexed.
 H. Jhutláná, to falsify.
 H. Jugálná, to chew the cud.
 s. Jutná, to unite, to join in battle.

- s. Kahná, to speak, to tell.
 H. Kamáná, to earn; to lessen.
 s. Karná, to do, to make.
 s. Katarná, to clip, to cut out.
 s. Kátná, to cut, to reap.
 s. Katráná, to cut out, to go round about.
 s. Kháná, to eat.
 s. Khođná, to dig.
 H. Khojná, to seek for, to inquire after.
 s. Kholná, to open.
 H. Khoná, to lose.
 s. Lambáná, to lengthen.
 H. Láná, to bring.
 H. Lapeťná, to wrap up.
 s. Lařáná, to fight.
 H. Laťhiyáná, to belabour, to cudgel.
 H. Latiyáná, to kick.
 H. Lená, to take or receive.
 s. Lepná, to plaster.
 s. Likhná, to write.
 s. Luťná, to plunder.
 H. Malná, to rub.
 H. Mángná, to ask for, to beg.
 s. Mánná, to regard.
 s. Márná, to beat.
 H. Miláná, to mix, to meet.
 s. Nápná, to measure.
 H. Nichhorná, to wring.
 s. Nigalná, to swallow.
 H. Nihurná, to bend.
 H. Nikálná, to take or put out.
 H. Nochná, to pinch, to claw.
 H. Páchhná, to inoculate.
 H. Pahanná, to put on, to wear.
 H. Pahchánná, to know, to recognize.
 H. Pakáná, to ripen, to cook.
 H. Pakarná, to catch, to seize.
 s. Páná, to get, to find.
 H. Paniyáná, to irrigate.
 s. Pařhná, to read.
 H. Paťakná, to dash down, to knock.
 s. Phándná, to jump over, to imprison.
 s. Phářná, to tear, to rend.
 H. Phenkná, to throw.
 H. Phínchná, to rinse, to squeeze.
 s. Phúnkná, to blow.
 H. Phuslání, to coax, to wheedle.
 s. Píná, to drink.
 s. Púchhná, to ask, to inquire.
 H. Pukárná, to cry out, to bawl.
 H. Púchhná, to wipe.
 s. Rakhná, to put, to keep.
 s. Raundhná, to trample on.
 s. Ríndhná, to cook.
 H. Samajhná, to understand.
 H. Sařwárná, to prepare; to repair.

tas ka much paripya...

...

...

H. Saráhná, to praise.

A. Saśáná, to oppose, to tease.

S. Sendhná, to mine.

H. Senkná, to toast.

H. Setná, to take care of.

S. Sīkhná, to learn.

S. Sínchná, to irrigate.

S. Sochná, to consider.

S. Sompná, to deliver over.

H. Sújhná, to appear, or be seen.

S. Súnghná, to smell.

S. Sunná, to hear.

H. Tágná, to thread.

A. Tahṣilná, to collect.

H. Tákna, takná, to stare or look at.

H. Talná, to fry.

H. Tāngná, to hang up by a string.

H. Tānkná, to stitch.

P. Taráshná, to cut.

H. Tápná, to understand.

S. Tartaráná, to chatter.

H. Taṭolná, to feel for, to touch.

H. Thagná, to cheat.

H. Thánná, to resolve, to settle.

H. Thelná, to push, or shove.

H. Thúkná, to spit.

H. Tīpná, to press.

S. Tolná, or taulná, to weigh.

H. Topná, to cover, to bring.

S. Torná, to break, to change as coin.

H. Ujhalná, to pour quickly from one vessel into another.

H. Uljhána, to entangle, to ravel.

H. Utápná, to bring down, to break off.

H. (Wainchhná, to skin.)

P. Warghalána, to deceive, to inveigle.

H. Wárná, to surround; to offer sacrifice.

(2.)—INTRANSITIVE OR NEUTER VERBS.

H. Aná, to come.

H. Bachná, to be saved, to escape.

S. Bahná, to flow.

H. Baithná, to sit.

H. Bájná, bajná, to sound, to play on an instrument.

H. Bakná, to prate.

S. Bandhná, to be tied.

H. Banná, to become.

S. Barasná, to rain.

S. Baṛhná, to increase.

S. Basná, to abide, to inhabit.

H. Bhágná, to flee.

H. Bhigná, to be wet.

S. Bhúlná, to forget, to err.

- H. Bhūnnā, to roast, to broil.
 H. Bichhānā, to slip, to separate.
 H. Bigārnā, to be spoiled.
 H. Bikhnā, to be sold, to sell.
 H. Bujhnā, to be extinguished.
 B. Chalnā, to go, to move.
 H. Chārhānā, to ascend, to mount.
 S. Charnā, to graze.
 H. Chaunknā, to start, as from sleep.
 H. Chhapnā, to print.
 H. Chhīpnā, to sneeze.
 H. Chhipnā, to be hidden.
 H. Chhūtnā, to escape, to get loose.
 H. Chillānā, to scream.
 S. Chirnā, to be torn, to split.
 H. Chugnā, to pick up food with the beak ; to select.
 H. Chuknā, to be finished.
 H. Chūknā, to blunder.
 H. Chulchulānā, to itch.
 H. Chupnā, to be silent.
 H. Churagnā, to chirp.
 H. Dabnā, to be pressed down, to crouch.
 H. Dakārnā, to belch, to bellow.
 H. Darnā, to fear.
 H. Daurnā, to run.
 H. Dhuknā, to enter.
 H. Dignā, to move ; to shake ; to slip.

- H. Dolnā, to shake.
 S. Dūbnā, to be immersed, to sink.
 H. Galnā, ghulnā, to melt.
 H. Gargaṛānā, to gargle, to roar.
 H. Gaṛnā, to penetrate, to sink.
 H. Ghabrānā, to be confused.
 S. Ghaṭnā, to become less.
 H. Ghirnā, to be surrounded.
 P. Ghūmnā, to go round.
 H. Ghūsānā, to enter or be thrust in.
 H. Gīrnā, to fall.
 H. Gurgurānā, to rumble, as bowels.
 P. Guṛānā, to pass.
 H. Hāmpnā, to pant.
 S. Hāsnā, to laugh.
 H. Haṭnā, to go or be driven back.
 H. Hichaknā, to draw back from.
 H. Hīlnā, to shake.
 H. Hīnhīnānā, to neigh.
 H. Honā, to be or become.
 H. Jagmagānā, and chakmaknā, to glitter.
 S. Jāgnā, to be awake.
 S. Jalnā, to burn.
 S. Jānā, to go.
 S. Jannā, to be delivered.
 H. Jhagārnā, to wrangle.

jab barkhā ke chūh...
 jab usko dīnste hain
 couch... hān dīnste hain

H. Jhapatná, to pounce upon.

H. Jharná, to fall off, to drop.

H. Jhijhakná, to startle.

H. Jhilmiláná, to undulate, to twinkle.

H. Jhukná, to bend down, to nod.

H. Jhólná, to swing.

s. Jiná, to live.

H. Kachakná, to sprain, to strain.

s. Kamhláná, to wither, to decay.

s. Kámpná, to shiver, to tremble.

H. Kařakná, to crack.

s. Kařná, to cut.

s. Khánsná, to cough.

H. Kharkharáná, to creak.

H. Khatkbatáná, to knock.

H. Khelná, to play.

H. Khilkhiláná, to laugh heartily, to giggle.

H. Khisalná, to slip.

s. Khujláná, to itch.

H. Kuchalná, to bruise, to crush.

H. Kudakná, to frisk.

H. Kúdná, to leap, to jump.

H. Kúkná, to cry, to sob.

H. Kuřkuřáná, to cluck; to murmur.

H. Ladná, to be loaded.

H. Lagná, to be applied; to begin.

H. Láná, to bring.

P. Larasná, to shake, to tremble.

H. Lařná, to fight, to quarrel.

H. Latakná, to hang, to dangle.

H. Lángráná, to limp.

H. Lipatná, to cling to.

s. Marná, to die.

H. Mauráná, to blossom.

H. Milná, to meet, to be got.

s. Miřná, to be destroyed or blotted out.

s. Mundná, to be shut.

H. Muřná, to turn away.

H. Muskuráná, to smile.

H. Náchná, to dance.

H. Naháná, to bathe.

H. Nihurná, to bend, to stoop.

H. Nikalná, to issue.

H. Pachhtáná, to be sorry, to regret.

s. Pachná, to be digested, to rot.

H. Pairná, to swim.

H. Paithná, to enter.

s. Pakná, to be ripe, to be cooked.

H. Pasijná, to perspire, to melt.

s. Pathráná, to be petrified.

H. Phabná, to become, to be fit.

H. Phailáná, to spread, to proclaim.

- s. Phalná, to bear fruit.
- s. Phandná, to be entrapped or imprisoned.
- H. Phasná, phapsná, to be entangled.
- H. Phátná, phatná, to be torn or split.
- s. Phirná, to turn, to return.
- s. Phúlná, to blossom, to be pleased.
- H. Phusphusaná, to whisper.
- H. Písná, to be ground.
- H. Piṭná, to be beaten.
- H. Reṇkná, to bray.
- H. Ríngná, to creep.
- s. Roná, to weep.
- H. Rukná, to be stopped or hindered, to be angry.
- s. Rúthná, to quarrel.
- s. Sajná, to be prepared.
- s. Sakná, to be able.
- s. Samáná, to be contained in.
- H. Sarakná, to move, to get out of the way.
- s. Sastáná, to rest.
- P. Sharmáná, to be ashamed.
- s. Soná, to sleep.
- s. Sújné, to swell, to rise.
- s. Sulagná, to be kindled.
- H. Taṣapná, to flutter, to palpitate.
- H. Thaharná, to remain, to be fixed or settled.
- H. Thakná, to be tired.
- H. Thánná, to be fixed.
- H. Thanthanáná, to jingle.
- H. Thartharáná, to quiver, to tremble.
- H. Thúkná, to spit.
- H. Tutláná, to lisp.
- H. Tútná, to break.
- H. Uchakná, to rise up.
- H. Uchhalná, to bound, to spring up.
- H. Ugná, to grow.
- H. Uṣarná, to become desolate.
- H. Ukharná, to be rooted up.
- s. Uktáná, to be vexed.
- H. Ulaṭná, to be reversed or upset.
- H. Unghná, to nod, to doze.
- H. Upárná, to be rooted up.
- s. Uṣná, to fly.
- H. Utarná, to descend.
- H. Uṭhná, to rise up.

lot sarbatler phatlaya, phatlaya

apne endagi aje ha
uhla.

(3.) COMPOUND VERBS.

Abád karná, *to inhabit, to build.*

Abrú dená, *to give another honor, or lose one's own.*

Abrú lená, *to take away a person's character.*

Abrú utárná, *to disgrace.*

Adá karná, *to perform, to pay.*

Adab karná, or dená, *to treat politely.*

Adal karná, *to do justice or right.*

Admiyát pakarná, *to become civilized.*

Ag dená, *to burn a body.*

Aḥwál batlání, *to state one's condition.*

Aib lagání, *to defame.*

Anákóni dená, *to connive at.*

Andeshah karná, *to reflect, to hesitate.*

Ankh buchání, *to steal privately.*

Ankh churání, *to avoid seeing.*

Ankh dekhání, *to frighten.*

Ankh márná, *to wink.*

Ankh pathrána, *to have the eyes dim with expectation.*

Ankh pherná, *to shew aversion.*

Ankh rakhná, *to love, to have hope.*

Arám karná, *to rest, to repose.*

Arz karná, *to request, to re-present.*

Ashnáí karná, *to associate.*

Awárah karná, *to harass.*

Awáz paṇná, *to be reported; to be hoarse.*

Awáz uṭhání, *to spread a report.*

Azád karná, *to set at liberty.*

Baghal bajání, *to be highly pleased, to jest.*

Band baiṭhná, *to succeed.*

Band bándhná, *to stop an inundation.*

Band karná, *to bind, to shut, to stop.*

Band pakarná, *to object to a statement.*

Band rahná, *to be engaged in.*

Bár dená, *to load, to impose on.*

Barṭaraf karná, *to dismiss.*

Bas karná, *to stop.*

Bát banání, *to make up a story.*

Bát bándhná, *to prevaricate.*

Bát baṭhání, *to prolong a contest.*

Bát bigáṇná, *to mar a plot.*

Bát chalání or karná, *to converse.*

Bát dálná, *to ask in vain.*

Bát káṭná, *to interrupt.*

Bát lagání, *to calumniate.*

Bát márná, *to evade.*

bát mānā, kāṭnā, mānā, phulānā

Bāt pānā, to effect one's purpose.	Dād lenā, to take revenge.
Bāt phenknā, to jeer or scoff.	Dād milnā, to obtain redress.
Bāt phernā, to equivocate.	Dāgh denā, to brand.
Bāt rahnā, to be successful.	Dāgh lagānā, or chaṛhānā, to vilify.
<i>ul. K.</i> Bāt <u>rakhnā</u> , to agree, to comply.	Dāman chhuṛānā, to escape.
<i>lānā</i> Bāt ṭālnā, to put off, to excuse	Dāman pakāṛnā, to take refuge, to prevent.
<i>th. K.</i> one's self.	Dāman phailānā, to beg, to petition.
Bāz ānā, or rahnā, to leave off.	Dam chaṛhnā, to pant, to respire.
<i>ṣānā</i> Bāzī khonā, to lose.	Dam chhoṛnā, to expire.
Bāzī lagānā, to wager.	Dam churānā, to feign death.
Bāzī pānā, or lejānā, to win at play.	Dam denā, to coax, to deceive.
Bāz rakhnā, to hold back, to forbid.	Dam khānā, to be deceived or silent.
Bēṛā denā, to help, to assist.	Dam khainchnā, to be silent.
Bēṛā bāndhnā, to collect a crowd.	Dam lenā, to take breath, to rest.
Bēṛā ḍālnā, to propose a reward for a work.	Dam mārṇā, to speak, to boast.
Bismil karnā, to sacrifice.	Dam rakhnā, to be content with <i>ṣaḍṣaḍṣaḍ</i> little.
Bosī karnā, to kiss.	Dānt pīsnā, to gnash the teeth.
Chābuk mārṇā, to whip.	Dard ānā, to be affected with pity.
Changā banānā, to correct, to chastise.	Dast bai honā, to become a disciple.
Changā karnā, to cure, to heal.	Dast bardār honā, to depart <i>ḥināḥ honā</i> from.
Chhātī jālnā, to have the heart burn; to lament.	Dast barsar honā, to be unable, <i>ḥaḥ ḥaḥ honā</i> distressed, or weak.
Chhātī phaṭnā, to break one's heart, to sympathise.	Dast basar honā, to salute with the hand to the head.
Chhātī pīṭnā, to lament greatly.	
Chhātī ṭhoknā, to encourage.	
Dād denā, to make reparation.	

Dast bosí karná, *to kiss hands, to salute.*

Dast-dar giribán honá, *to engage in combat.*

Dast ras honá, *to be able, to afford.*

Daur dhúp karná, *to labour hard.*

Dídah khulná, *to consider attentively.*

Dikhái or dikhlái dená, *to appear.*

Dil dená, *to give the heart, to be in love.*

Dil lagná, *to be attentive to.*

Dimágh karná, or honá, *to be proud.*

Din chaḥháná, *to commence late; to be idle.*

Din gauwáná, *to lose time.*

Din kátná, *to pass away time.*

Diq karná, *to tease.*

Duá karná or mángná, *to wish or pray for.*

Durust karná, *to arrange, to adjust.*

Durust rakhná, *to admit, to allow.*

Faṣal karná, *to settle, to decide.*

Fáqon marná, *to starve.*

Farod áná, *to descend.*

Fiṭrat laḥáná, *to practise tricks.*

Gah karná, or gahná, *to lay hold of.*

Galá baiṭhná, or paṣná, *to be hoarse.*

Galá bandhná, *to be ensnared in love, &c.*

Galá dábná, *to strangle.*

Galá kaṭná, *to cut the throat.*

Galá lagná, *to embrace.*

Gáli dená, *to abuse.*

Gardan márná, or kátná, *to behead.*

Gham kháná, *to have patience.*

Ghárat karná, *to plunder.*

Gherá ḍálná, or gher karná, *to surround.*

Ghoṭah dená, *to dip.*

Ghoṭah márná, *to dive.*

Ghul macháná, *to make a noise or tumult.*

Ghusal karná, *to bathe.*

Ghush áná, *to faint.*

Ḥalál karná, *to slay according to prescribed forms.*

Ḥarám karná, *to defile.*

Ḥarám kháná, *to receive the wages of iniquity.*

Ḥáṣil honá, *to be acquired.*

Ḥáṣil karná, *to acquire.*

Ḥázir honá, *to be at hand or ready.*

Ḥisáb karná, *to calculate, to reckon.*

Halák honá, *to be destroyed.*

Halák karná, *to destroy.*

Halál karná, *to slay according to prescribed forms.*

Harám karná, *to defile.*

Harám kháná, *to receive the wages of iniquity.*

Hásil honá, *to be acquired.*

Hásil karná, *to acquire.*

Háth baithná, *to attain perfection in any art.*

Háth bharná, *to have the hands full of work.*

Háth chátná, *to relish food much.*

Háth dálná, *to interfere.*

Háth dená, *to take interest in, to assist.*

Háth dhoná, *to wash the hands; to despair.*

Háth jhápná, *to give, to bestow.*

Háth jorjá, *to join the hands in supplication.*

Háth karná, *to subdue.*

Háth khainchná, *to desist from.*

Háth lagáná, *to be employed; to reprove.*

Háth malná, *to regret.*

Háth márná, *to promise; to get; to wound.*

Háth miláná, *to claim equality.*

Háth phenkná, *to fence.*

Háth pherná, *to stroke, to caress.*

Háth rokná, *to prevent.*

Háth utháná, *to leave off; to salute.*

Hawá bandí karná, *to build castles in the air.*

Hawá dená, *to blow the fire; to foment quarrels.*

Hawá ho-jáná, *to scamper off.*

Hawá karná, *to fan; to divulge.*

Hawá kháná, *to take the air.*

Hawá phirná, *to change condition.*

Házir honá, *to be at hand or ready.*

Hísáb karná, *to calculate, to reckon.*

Hísáb lená, *to take an account.*

Hísáb rakhná, *to keep account of.*

Iḥtimál honá, *to be probable.*

Iḥtimál karná, *to doubt; to impute.*

Iḥhlás karná, *or rakhná, to esteem.*

Iḥtiyár karná, *to approve, choose, adopt.*

Imtiyáz karná, *to discriminate.*

Iqrár karná, *to promise.*

Istifsár karná, *to ask an explanation.*

Istimál karná, *to use.*

İtibár rakhná, *to give credit to.*

İttifâq honá, *to happen, to be agreed.*

İttifâq karná, *to accord, to coincide.*

Ján bar honá, *to survive.*

Ján chhuřáná, *to escape.*

Ján márná, or kháná, *to over-come, to vex.*

Ján par áná, *to be in imminent danger.*

Ján par khelná, *to run the hazard of life.*

Ján pařná, *to be refreshed.*

Jawáb dená, *to answer, to reply.*

Jí jalná, *to be vexed.*

Jí lagná, *to love.*

Jí márná, *to mortify, to dis-please.*

Jí páná, *to know one's temper ; to be pleased ; to escape.*

Káfúr honá, *to disappear.*

Kalejah kámpná, *to be afraid ; to be cold.*

Kalejah phařná, *to grieve ; to be jealous.*

Kalejah ulařná, *to be exhausted with vomiting.*

Kám chaláná, *to carry on business.*

Kám karná, *to work.*

Kám nikalná, *to carry into effect.*

Kám rakhná, *to make use of.*

Kamar bándhná, *to get ready, to resolve.*

Kamar kholná, *to quit service.*

Kamar márná, *to strike sideways, to attack in flank.*

Kamár pakařná, *to urge a claim against.*

Kamar řúřná, *to be hopeless.*

Kán dharná, or dená, *to be attentive.*

Kán hiláná, *to acquiesce in.*

Kán kářná, *to excel another.*

Kán khulná, *to inform.*

Kán lagná, *to get into confidence.*

Kán malná, *to punish, to chastise.*

Kán phuřkná, *to tell tales ; to excite quarrels.*

Kář karná, *to cut.*

Řhabar dená, *to inform.*

Řhabar lená, *to look after, to accommodate.*

Řhaláš karná, *to release.*

Řhařá honá, *to stand up, to remain standing.*

Řhařá karná, *to erect, to raise up.*

Řharíd karná, *to buy.*

Řhař nikalná, *to have a beard.*

Řhařir karná, *to fondle, to comfort.*

ẖhāṭir rakhná, *to conciliate.*
 ẖhún karná, *to kill, to assassinate.*
 Kinárah karná, *to retire from, to abstain.*
 Kiráyah karná, *to let for hire or rent.*
 Kiráyah lená, *to hire, to rent.*
 Langar dálná, or karná, *to cast anchor.*
 Langar uṭháná, *to weigh anchor.*
 Maḡhẖ kháná, *to distract.*
 Maḡhẖ pacháná, or phiráná, *to tease.*
 Mákhí márná, *to be idle or unemployed.*
 Mámi piná, *to shew partiality.*
 Máng nikálná, *to divide the hair on the head.*
 Már dená, *to smite.*
 Már giráná, *to knock down.*
 Már kháná, *to get a beating.*
 Már láná, *to rob.*
 Már lená, *to smite, to overcome.*
 Már marná, *to commit suicide.*
 Maṭṭi dálná, *to conceal another's faults.*
 Maṭṭi dená, *to bury.*
 Mol baḡháná, *to enhance.*
 Mol lená, *to purchase.*
 Mol ṭhahráná, *to appraise.*
 Muḡh banáná, *to make faces.*

Muḡh dálná, *to beg.*
 Muḡh dekhná, *to be partial.*
 Muḡh dená, *to familiarise.*
 Muḡh márná, *to put to silence.*
 Muḡh moṛná, *to turn away, desist from.*
 Muḡh rakhná, *to keep on good terms.*
 Muḡh toṛná, *to harass.*
 Náḡ káṭná, *to dishonour.*
 Náḡ rakhná, *to preserve one's honour.*
 Nám karná, *to make famous.*
 Naql karná, *to relate.*
 Pácmál karná, *to trample on, to destroy.*
 Paidá honá, *to be born.*
 Paidá karná, *to produce, to create.*
 Palak márná, *to wink.*
 Páṇw baḡháná, *to take the lead, to reform.*
 Páṇw chaláná, or uṭháná, *to go quick.*
 Páṇw dálná, *to prepare for a work.*
 Páṇw ḡigná, *to slip.*
 Páṇw jamáná, or gáṇa, *to stand firm.*
 Páṇw lagná, *to make obeisance.*
 Páṇw nikálná, *to go to excess; to withdraw.*

Páw parná, *to fall at the feet in supplication.*

Páw pútná, *to stamp with impatience.*

Páw tořná, *to tire or be tired.*

Pardah chhořná, *to let down a curtain; to reveal.*

Pardah karná, *to conceal.*

Pardah rakhná, *to give obscure hints.*

Par jhářná, or giráná, *to attempt to fly.*

Par tůtná, *to be without power.*

Pech bándhřná, *to grapple.*

Pech chalná, *to prevail by stratagem.*

Pech řálná, *to throw obstacles in the way.*

Pech dená, *to circumvent.*

Pech karná, *to deceive, to grapple.*

Pech kháná, *to coil; to be perplexed.*

Pech kholná, *to untwist.*

Pech parná, *to be difficult or intricate.*

Pech uřháná, *to suffer loss or trouble.*

Pet bándhřná, *to restrain the appetite.*

Pet bharná, *to fill the belly, to be satisfied.*

Pet chalná, or chhůtná, *to be purged.*

Pet girná, *to miscarry.*

Pet jalná, *to be very hungry.*

Phánsi dená, *to hang.*

Pher dená, *to return.*

Pher kháná, *to wind about.*

Phúl jhařná, *to use flowing language.*

Píchhá karná, *to pursue.*

Píchhá pherná, *to withdraw.*

Qabar dená, *to bury.*

Qabúl karná, *to confess, to consent, to promise.*

Qadam lagná, *to take protection.*

Qadam lená, *to acknowledge another's superiority.*

Qadam ranj karná, *to take the trouble of walking.*

Qarř dená, *to lend.*

Qarř karná, *to spend.*

Qarř lená, *to borrow.*

Qarř rakhná, *to owe.*

Qasm karná or khaná, *to swear, take an oath.*

Qalam bánd karná, *to write.*

Qalam karná, *to cut off.*

Qatař karná, *to perform a journey.*

Qař lagáná, *to mend a pen.*

Qatal karná, *to kill, to murder.*

Qařiyah karná, *to quarrel.*

Qurân uṭháná, *to swear.*

Ráh bándhná, *to stop one's road or progress.*

Ráh dálná, *to establish a custom.*

Ráh dená, *to give place or way.*

Ráh karná, *to contract friendship.*

Ráh kátná, *to travel, to take a short cut.*

Ráh márná, *to way-lay, to rob, to ruin.*

Ráh nápná, *to lounge about.*

Ráh rakhná, *to keep up an intercourse.*

Rakh dená, *to put down.*

Rakh lená, *to take in charge.*

Rang karná, *to paint; to lead a life of pleasure.*

Rást áná, *to regain one's temper, to be set right.*

Rú dená, *to attend to, to regard.*

Rujú karná, *to return.*

Rukh karná, *to attend to.*

Sábit karná, *to confirm.*

Şabr karná, *to wait, to stop.*

Sabz honá, *to flourish.*

Safar karná, *to travel; to die.*

Şaláh dená, *to advise.*

Shámil karná, *to blend.*

Shor maeháná, *to make a noise.*

Shukr karná, *to thank, to be grateful.*

Sir chaḥháná, *to exalt; to assume.*

Sir dharná, *to be obedient.*

Sir karná, *to begin; to perform.*

Sir márná, *to take great pains.*

Sir phiráná, *to labor in vain.*

Sir piṭná, *to beat the head in lamentation.*

Sir uṭháná, *or pherná, to rebel.*

Siyáh karná, *to blacken; to take an account of.*

Suḥhan dálná, *to interrogate.*

Sunnat karná, *to circumcise.*

Táb láná, *to be able to bear.*

Tábî karná, *to control, to subject.*

Tai karná, *to fold; to travel.*

Takht chhoṇá, *to abdicate.*

Takht par baiṭhná, *to reign.*

Takht se utárná, *to dethrone.*

Takiyá dená, *to receive respectfully.*

Takiyá karná, *to support, to encourage.*

Tamám karná, *to complete.*

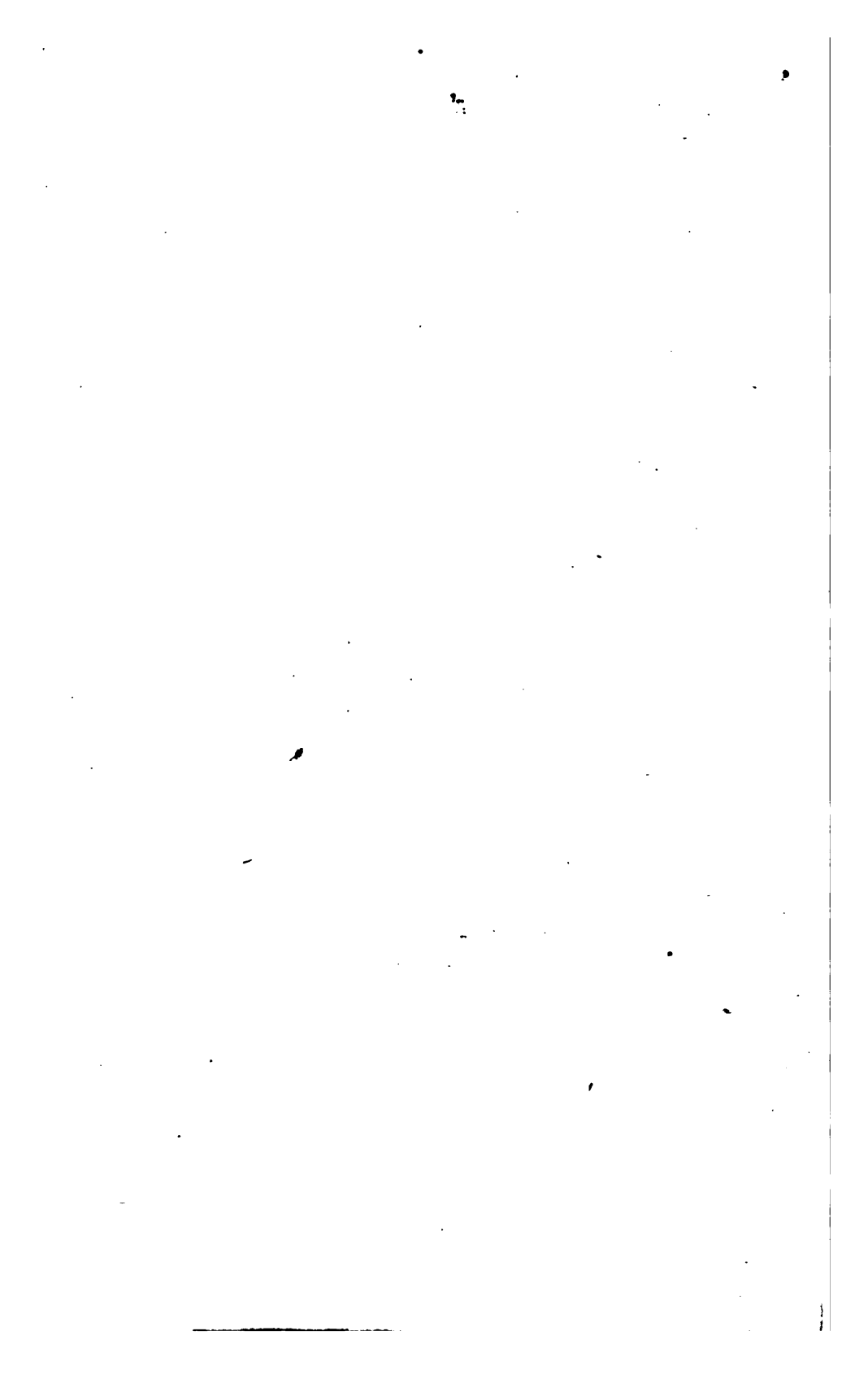
Tamánchah márná, *to slap.*

Tamáshá karná, *to make fun.*

Ṭāq par rakhná, <i>to lay on the shelf, to neglect.</i>	Waq̃t káṭná, <i>to pass time.</i>
Taq̃rib karná, <i>to commend.</i>	Waq̃t paṛná, <i>to be distressed.</i>
Tār bāndhná, <i>to continue to do a thing.</i>	Yád diláná, <i>to remind.</i>
Tār ṭuṭná, <i>to be disjointed or separated.</i>	Yád karná, <i>to remember.</i>
Tasallí dená, <i>to comfort, to assure.</i>	Zabán baṛháná, <i>to chatter.</i>
Tashrif láná, <i>to come or honor by coming.</i>	Zabán chaláná, <i>to abuse.</i>
Tashrif lejáná, <i>to go or honor by going.</i>	Zabán dábná, <i>to hold one's tongue.</i>
Ṭhandá paṛná, <i>to become cool or weak.</i>	Zabán dálná, <i>to ask a question.</i>
Ṭhikáná karná, <i>to account for, to search out.</i>	Zabán dená, <i>to promise.</i>
Ṭhík karná, <i>to rectify.</i>	Zabán káṭná, <i>to grieve; to interrupt.</i>
Ṭhokar kháná, <i>to stumble.</i>	Zabán pakarná, <i>to criticise; to prevent another's speaking.</i>
Ṭhúk chāṭná, <i>to break one's promise.</i>	Zabán palatná, <i>to equivocate, retract.</i>
Ṭhúk dená, <i>to give up.</i>	Zabar karná, <i>to oppress.</i>
Tiyár karná, <i>to prepare, to make ready.</i>	Ṭabṭ karná, <i>to take possession; to control.</i>
Top chhoṛná, <i>to fire a cannon or gun.</i>	Ṭāt dená, <i>to give up caste.</i>
Unchá súnná, <i>to be hard of hearing.</i>	Ṭāt lená, <i>to deprive of caste.</i>
	Ṭáyá karná, <i>to lose.</i>
	Zer karná, <i>to subdue.</i>
	Ziyádah karná, <i>to increase; to remove the table cloth.</i>
	Zor karná, <i>to compel.</i>
	Zor márná, <i>to endeavour.</i>

PART III.

READING LESSONS.



PART III.

READING LESSONS.

CHAPTER I.

SELECT SENTENCES.

1. Familiar.

Misri do.

Házri láo.

Chirágh jaláo.

Battí bujháo.

Ekhi hai.

Kyá huá?

Bhuliyo mat.

Idhar áo.

Nazdik áo.

Chá banáo.

Dáhhine phiro.

Báyán phiro.

Jaldí jáo.

Jaldí chalo.

Chup rah.

Khabardár ho.

Kuchh muzáyaqah nahín.

Hukm kyá hai?

Tum ko fursat hai.

Ham ko máf kijiye.

Muñyon ko buláo.

Gápi taiyár karo.

Thorí rotí láo.

Bichhoná bichháya hai?

Darwázah band karo.

We burhe hai.

Yih kam-bakhtí hai.

We jáhil hai.

Yih wuhí hai.

Wahán sabhi hai.

Wuh kaun hai?

Wahán koi hai?

Wuh pher kaho.

Tum kaise ho?

Ham kal jáwenge.

Idhar ko chalo.

Udhar ko chalo.

Tóp kyún chhuñí?

Páiki jaldí mangáo.

Sáhīb uñhá hai?

Ghúmkar áo.
 Zará áhistah chalo.
 Áo, moze utáro.
 Ghú se niklo.
 Apne háth dho.
 Uske bahut dost haín.
 Us meñ kya fáidah hogá ?
 * Unhon ne bahut ranj utháyá.
 Uskí barí dáñhí hai.
 Yih kyá chirýá hai ?
 Yih unká tamáshá hai.
 Wuh bará matwálá hai.
 Unká bará gunáh hai.
 Yih maidán kis ká hai ?
 Yahn bahut makkhiyán haín.
 * Unko barí durándeshí hai.
 Kitne ádmí háñir the ?
 Chiráhgh meñ tel nahín.
 Ham ko ek namunah díjiye.
 Yih faqat bílah hai.
 Uskí dukán kahán hai ?
 Tumháre pás rassi hai ?
 Bádsáh takht par baithá.
 Us kí áwáz achchhí hai.
 Yih kaunse jánwar hai ?
 Tumhári kyá salah hai ?
 Tumhári umr kyá hai ?
 Pálkí mere pás bhejo.
 Chábuk aur topí do.
 Háth dhone ká pání láo.
 Mizáj ápká kaisá hai ?
 Miswák aur manjan do.
 Ek jorá kaprá láo.
 Daxát, qalm, kághaz láo.

Wuh gorá kaun hai ?
 Wuh kis ká ghorá hai ?
 Yih kis ká ghar hai ?
 Tumhárá nám kyá hai ?
 Wuh bahut chálák hai.
 Yih zamín loná hai.
 We bare támí haín.
 Yih rupayá mekhi hai.
 Uskí shakl bad hai.
 Angrezí sabán mushkil hai.
 Yih bahut khub mewah hai.
 Yih ajíb khabar hai.
 Ham bhukhe piyáse haín.
 Wuh hushiyár ádmí hai.
 We bare jhuñhe haín.
 Sab zamín barábar hai.
 Us ká dil ranjídah hai.
 Tumhárá kám ab tamám huá ?
 Uskí dalíl mazbut hai ?
 Wuh barí gustákh hai.
 Asmán khub sháf hai.
 We larke shokh haín.
 Us ne barí sazá páí.
 We sab chhip rahe.
 Us ká dil beqarár hai.
 Wuh bewaqúf hai.
 Yih kághaz tar hai.
 Kaun shor kartá hai.
 Tum kyá kahte ho ?
 Salís Hindí kaho.
 Kahán se áe ho ?
 Chale jáo, rukhsat hai.
 Wahán phir mat jáo.
 Ham ko kináre par utáro.

Wahān kaun rahtā hai?

Sídhe áge chale jáo.

Kuchh sharáb pání láo.

Pání k̄hub t̄handā karo.

Khánā mez par áyā?

+ Ham ko barī fajar jagáo.

Áj din phirchhā hai. *safā*

Us ne iqrār kiyā hai.

+ Yahān áne ká ishārāh karo.

Ek zarā sabr karo. *wait*

Unko hamāre ghar bhej do.

* Thorā pání chhirkō. *pour*

Us warāq ko ultáo. *turn*

Unke háth páon bāndho.

Un rupayon ko thailī men bharo.

Darwāze par ek faqír hai.

Wuh barā áqil hai. *wise man*

Yih bahut achchhāroṭī hai.

Makrī ká jalā chhurā dālo.

Usne kyā taqṣír kī hai? *ask*

+ Ghás par bahut shabnam hai.

Ab we bahut láchār hai.

Tum kyā kám karte ho?

Uske bakne kī intihā nahīn.

Unhon ne bahut ūṣar kiyā.

Má báp unke mar gáe hai.

Us bāgh men phal bahut hai.

Hamāre sir men dard hai.

Tum ne kahān yih k̄habar suní?

Der huí, ham ruk̄ṣhat hun. *stop*

Us ko jigar kī bímári hai.

Us ká barā nuṣṣān huá hai.

Yih achchhā mausim hai. *season*

Us bij ko bāgh men bo.

to plant seeds, to sow seeds.

Us ke dānt men dard hai.

Bázār men bahut khilone hai.

Tumhárā kyā károbār hai? *business*

Yih tarjumah bahut k̄hub hai.

Us ka muqaddamah áj hogá.

Tumhári gharī achchhī chaltí hai.

Yih battí mom kī hai.

Náo ká kitná bhārā hai? *heavy*

Kaí gharī din charhā hai? *change*

Topí aur kurti jháro. *change*

Ek din ká bhārā kyā hai?

Jhilmil uṭháo, bartan lejáo.

Hamári gharī mez par rakho.

Yih phal barā khattā hai.

Kyā, tum ghusse hote ho?

Yih barā mushkil kám hai.

We bare ḥilabáz hai.

Wuh bahut k̄hub surat bāgh hai.

Yih kaprá barā moṭā hai.

Tum kám ke láiq ho?

Kal se áj sárdí ziyádah hai.

Yih saṭar bihtar hai. *day*

Uská dil barā ghamgín hai.

Wuh gungā aur baharī hai.

Yih bahut k̄hub mewah hai.

Yih qissāh tamám darogh hai.

Yih bahut k̄hub kishmish hai.

Uská bahut barā makán hai.

Yih kamrá k̄hub raushan hai.

Yih kamrá bahut unchá hai.

Yih kaprá kitná lámbá hai?

We bahut k̄haráb harke hai.

Iská misáj beraḥm hai.
 We sust aur gháfil haiḡ.
 We bare tūnd misáj haiḡ.
 Yih qalam bahut naram hai.
 Yih kághaz bahut moṭá hai.
 Yih ḥarf bad ṣurat hai.
 Tum bahut áhistah bolte ho.
 Tum angrezí bol sakte ho ?
 Utro, nahín to giroge.
 Hamáre sáth tumhen jáná hogá.
 Is gāhri ko le chalo.
safá, baḍhi nahín. Badlí hai bal kuchh barastá hai.
 Dekho, ásmán kuchh khulá hai.
 Ham sab kuchh jánte haiḡ.
 We bahut kuchh jánte haiḡ.
 Usne ham ko baṛí tasdiq dí.
 Besabab kyun ḥaṣte ho ?
 Unhon ne ham ko bahut ghab-
 ráyá.
 Yih ghar hamára nahín hai.
 Wuh phul ham ko sunghne do.
 Us chaukí men raughan malo.
 Us darwáze ká qulal kholo.
 Báze sīpáhi hamáre zakhmí hue.
 Us sust laṛke ko máro.
 Us jangal ko khod dālo.
 Yih kahkar us ne rukṣat lí.
 Kapre ká pání nichor dālo.
 We bekhabar sote haiḡ.
 Kyá jamá hai, tumbáre ḥisáb kí?
 Ham ko ek birní ne ḍanḱ mārā
 hai.
 Rishwat lená, yá dená, burá hai.
 Is jaház ká kyá boj hai ?

Kyá iṭtiyáj itnī khabardári kí ?
 Kyá qímat hai in chízon kí ?
 Is táláb ká kyá umuq hai ?
 Kyá faraq hai in donon men ?
 Jaise ustád, waise shágird honge.
 Yih fauj qawáid nahín jántí hai.
 Tum donon men kaisí laráí hai!
 Is kitáb men kitní faṣleḡ haiḡ ?
 Is asbáb par kuchh dasturí hai ?
 Tambor qiláh men har roz bajtá
 hai.
 Yih laṛká hamára bahut piyará
 hai.
 Is táláb men kuchh machhlín
 haiḡ ?
 Yahán samín men ek surákh
 karo.
 Ham ne baná se ek machhlí
 pakrí.
 Is gáe ke sing nahín haiḡ.
 Kis qism ká yih kaprá hai ?
 Wiláyat jáne ko tumbára irá-
 dah hai ?
 Yih chirágh dālán men laṭkádo.
 Tum kḥushkí jáoge, yá tarí ?
 Us zanjír men kitní karí haiḡ ?
 Tum miqnáṭis kí kḥásiyat jān-
 te ho ?
 Tumháre sinduqche men qulal
 nahín hai.
 Daryá ke kinár baṛí kíchhar hai.
 Kitne musáfir is jaház men the ?
 Sára kámrá kḥushbo se muṭtar
 thá.

Tum is ghar ke málík ho ?

Is mahíne men pání bahut barsá.

Ek naukar ko yahán bhej do.

Is darakhṭ ke sāe men baiṭho.

In motiyon kí kyá qímat hai ?

Yih patthar kitná bhári hogá ?

Is bastí ká nám kyá hai ?

Sawárí ke ghoré ko hāzír karo.

Masahírí kḥub jhāro, jo machchhar nā rahe.

Jutí ko achchhí tarāḥ sáf karo.

Ham ko cháhiye kí raḥm dil ho.

Tumhárá jáná wahán kuchh zarur nahín.

Ílm se wuh kḥúb wáqif hai.

Wuh bará dáná aur aqlmand hai.

Yih sab se bihtar hogá.

Kaho, to wuh kyá kahtá hai.

Sáis se kaho, ghorá taiyár kare.

Main bhí báhir jáyá cháhtá hun.

Darakhṭ par káhe ko chaṛhteho ?

Tum kab tak chal sakoge ?

Ghoré par zin bandhá hai, kí nahín ?

Koí dam men ham phir áwenge.

Jo kháná taiyár ho, to láo.

Hamárá sálám apne sáhib se kaho.

Is ádmí ko tum jánte ho ?

Usne bahut ílm hāsil kiyá hai.

Usne bahut daulat jamá kí hai.

Áo, ham tum kuchh bátchít karen.

Ek ghorá itná bojḥ kḥaich sak-egá ?

Tum áge jáo, ham áte hai.

Yih chízen wiláyat se áín hai.

Áj kí rát ham kahán rahenge ?

Ham ko furṣat abhí khelne kí nahín hai.

Uská páwn garm pání se jal gayá.

Un chhuriyon men tamám zang lag gayá.

Larke tamám din chilláya karte hai.

Ham isko tamám din dhúndte the.

Tum ne apne kḥaṭ par muhr kí hai ?

Hamárá ghar darakhṭon se sáyahdár hai.

Pání barastá hai ; ham ko panáh do.

Ham barí mushkilon men paṛe hai.

Tufán se bahut jaház máre paṛe.

Wuh har roz tázah dúdh pítá hai.

Chupke baiṭhna bihtar hai laṛne se.

Chakkí men in gehon ko píso.

Tum jánte ho uská gumásh-tah kaun hai ?

Do shamadán hamáre wáste mol lo.

Is billi ke bare bare changul
hain.

Dusre kamre mein is palang ko
le jao.

Yih jagah Kalkate ke sila mein
hai.

Ham tum ko ek khuburat
taswir dikhawenge.

Is tamassuk par tumhari sahil
sarur hai.

Aj unke ghar mein ek mihman
hai.

Is larke ka murabbi kaun hai?
Bahut der hui, ham ko ghar jane
do.

Is kam mein bari bemurwati
hai.

We har tarah ka zulm karte hain.
Ham is waqt dur ka safar rakhte
hain.

Tumhare pas shishi, dawai rakh-
ne ki, hai?

Aql admi ko hai, janwar ko
nahin.

Ek safarish ka khat ham ko ina-
yat kijiye.

Tum kis waste bure qalam se
likhte ho?

Un donon mein se kaun achchha
hai?

Main tujh se kam lungi aur use
dunga.

Wahin barhke jao, aur khar-
raho.

Palki mein se ye chizen utha lo.
Pukarte bolo to ham sunenge.

Usko Hindi زبان mein ky-
a kahete ho?

Kuchh dhup ki aar ke waste khar-
a karo.

Us ne is waqt hamari bat qabul
ki.

Tum likhne aur parhne ki mashq
karo.

Yih khabar sunke bahut dar gaye
hain.

Kitna nil is sinduq me sama-
ega?

We sab ek dusre se khat hain.
Gariban se kaho, ki itna jald
na hanke.

Ham dushman ke hath se bhag
gaye.

Tamam shahr mein sailab ho-
gayi hai.

Un donon kishtiyon ko ek sath
mila.

Is se hamari khushi ziyadah
hogi.

Ham apni kharch bahut kam
karti hai.

Ye rupaye us ko pher dene hon-
ge.

Faujdar ne ek sipahi ko inam
diya.

Apne kaghat par mistar karo,
tab likho.

Sab admi mare bhuk ke mar gaye.

We ek dusre par gir paře.

In donon rassiyon ko milákar
baṭo.

We baṛi miḥnat se guzrān karte
haiñ.

Us ne Gangá ke kináre ek
makán banáyá.

Do kos gáṛi ko hañkáyá, ek
pahiyá tūt gayá.

Ham kyun bhágeñ? wahāñ kuchh
kháuṛ nahīñ.

Usne apne pichhle doston ko
chhor diyá.

Chbah mahíne hue ki wiláyat
gae.

We ghore se, jo gire, to chot
bahut áí.

Pípal ke darakht tale wuh sotá
hai.

Istarāḥ kí bát sunke we hañsne
lage.

Máli, isphul ká bij bágh meñ bo.

Usne, kulháṛi se lakṛi ká kundaḥ
két dálá.

Usne, baṛi miḥnat se, ham ko
sikháya hai.

Ek dhelá khákar, kuttá bhág
gayá.

Khudá kí miḥrbání se ham ne
árām páya.

Bará abar huá hai, sháyad pání
khúb barse.

Usne bahut mál aur matá
jamá kiyá hai.

Is ghar meñ ek dálán hai, aur
tín kothrí.

Kitne din hue kí tum ne yih
khabar pái?

We apne má báp ke sáth rahte
haiñ.

Ham ne daryá ke kináre sair kí
hai.

Ek chingáṛi sáre gáon ko jalá
detí hai.

Kitne ko mere kháwind ke háth
bechoge?

Wahāñ kuchh kháne píne kí
chiz miltí hai?

We baṛe be-iṭtiyát, aur nádán,
aur sust haiñ.

Tum ko kuchh málum hai, kí
kahāñ gáe haiñ?

Yahīñ raho, jabtak kí ham phir
áweñ.

Ye chízeñ sáf karo, aur jaház
par lejaó.

Hamáre háth se chhurí daryá
meñ gir paṛí.

Agar tum jaldí áte, to hamáṛi
madad hotí.

Tum kyun apná waqt ghaflat
meñ kátte ho?

Yád nahīñ kahāñ ham ne apní
kitáb rakh dí hai.

Us ke marne se sáre shahr ko
gham huá.

Bihtar hai kí tum uskí taqṣír
máf karo.

Tum jo jo chizen cháhte ho
nikál lo.

Tumhen kyá sardí hui hai jo
tum chhínkte ho ?

Wuh subah tarke uñkar, apní
ráh chálá gaya.

Áo hamáre sáth, ham daryá
pár jáwenge.

Wuh apne sir ká bojh phenk-
kar chálá gayá.

Tumháre kapre par gard pañí
hai, jhár dálo.

Us ne kamre men jákar, darwá-
zah bandkar liyá.

Wuh apne khaṣam ke marne se
bahut roí.

Tum kyun báhr khare ho, ghar
men áo.

Kiswáste aisá karte ho ? tumko
kuchh raḥm nahín átá ?

Is kám men ham kuchh jláqah
nahín rakhte haín.

Ham ko kuchh kám thá, is
waste dawat qabul na kí.

Is mál aur matá ká koí wáris
nahín hai.

We qaid-kháne men the ; lekin
ab chhúte haín.

Ham ko munásib hai, ki muṣi-
bat men ṣabr iḥtiyár karen.

Tum jánte ho unki dawá kaun
ḥakím kartá hai ?

Un suwar ke bachchon ko bágh
se nikál do.

Tum ne safar ke wáste sab jins
taiyár kí hai ?

Hamáre sáthhí sáth sab chíz-
bast bhijwá do.

Tum bahut jaldí boíte ho, main
samajhtá nahín hun.

Agar tum jánte, to kyun nahín
jwáb dete ho ?

We apne auqát náchné, gáne
men ṣarf karte haín.

Us ne apne má báp ko baṛá ranj
diyá hai.

Ham ne sab chizen taiyár karne
ká ḥukm diyá hai.

Kitne din hue kí yih kitáb
chhápá hui hai ?

Agar is men kuchh ghaltí ho,
to tum dusrust karo.

Tum jánte ho yih muqaddamah
kab tamám hogá ?

Us ne dánt se chabákar, do
ṭukre kar dálá.

Yih ghorá ham ne do sau rupa-
ye ko mol liyá hai.

Jab tak wahán rahá, tab tak we
nákhush rahe.

Hamare pahlo men dard málúm
hotá hai, kyá karen ?

Jo ham kahte haín suno, bád
us ke juwáb do.

Us ne sab apná kám sarkár par
chhor diyá hai.

Wuh sab apná rupayá qarr
dekar gharib ho gayá.

Wuh itní dūr pālki par sawár
hokar thak gayá.

Is sáhib ke mál par tum aur
bhí kuchh dáwi rakhte ho ?

Hamárē is kám men tum kuchh
madad kar sakte ho ?

Yih bahut k̄hub billí hai, aur
us ke do bachche hai.

Wuh apne ghoṛe se gir pará,
aur pándā tut gayá.

K̄hudá kí ináyat se, yih dawá
khákar ham bache.

Kyá is ká rang karen ? siyáh,
safed, lál, sabz, k̄hákí, asmání,
yá zard ?

Apná kám jo bihtar na ka-
roge, to main tumhen jawáb
dungá.

Áge daurke já, k̄habar le, kí
sáhib ghar men hai yá nahín.

Ham sáhib ke yahán kháná khá-
wenge ; tumhen sipahri ko
wahán jáná hogá.

Yih k̄hat sáhib ke pás lejá, aur
jawáb ke liye baith raho.

Rah, rah, bol, aur judá karkar,
to ham terí bát samjhenge.

Hamári yih mašl̄hát hai, kí tum
thoṛe din šabar karo.

Wuh yih kám faqat hamáre
ranj dene ko kartá hai.

Wuh nangon ko kaprá p̄hnatá

hai, aur bhúkon ko kháná
khilátá hai.

Tum ghoṛe par k̄habardári se
charhná, aisá na ho kí gir paro.

Usne toṛe ke par kát dále, táki
wuh up na jáe.

Baráhi se kaho, kí is takht/ko
ári se do kar de.

Kal ek ruí kí bhari hui náo.
Gangá men dúb gai.

Wuh sab rupaye k̄harach karke
ab bhík mángtá hai.

Wuh muft men ghurbá ko
dawá aur iláj detá hai.

Ham ne is ko dawá dí ; par da-
wá ne kuchh fāidāh na kiyá.

Hamen achár, nimak, mirch, ráí,
sirká, sharáb, pání, gosht, aur
šáf básan do.

Hamen ek piyálah dudh ká, aur
mišri, andá, makkhan, roṭí,
mulí, hálím, murabbá, aur
chamchah do.

Itní bát kahne se kyá hásil ?
uská ádhá bhí main nahín
samajhtá hun.

Is chit̄thí ko bibí ke yahán lejó;
agar báhir gain hon, to darbán
ko de áo.

Sáis ke pás jákar, yih dánah
uske áge rakhkar dekho kí
wuh ghoṛe ko khilátá hai.

[2.] Moral.

Sustí se ziyán hai.

Jaisá karegá, waisá páwegá.

Bihtar sáthí taufiq hai.

Dunyá fareb ká ghar hai.

İlm ki áfat bhul hai.

Jaldí ká phal nadámat hai.

Burdbarí achchhí khashlat hai.

Parhez barí dawá hai.

Sunná bihtar hai kahne se.

Mihnat se baráí miltí hai.

Jo soyá, so khoyá.

Zabán shírín, to mulk girí.

Jaisá kahegá, waisá sunegá.

Şabar kusháish kí kunjí hai.

Mantiq sáre ilmón ká khádim hai.

Dunyá ákhirat kí khetí hai.

Achchhí kñó ádmí kí sipar hai.

Tamaş qillat kí kunjí hai.

Qináat áráam kí kunjí hai.

Zindón kí maut jáhil honá hai.

Kibar, dáná ke wáste, áfat hai.

Zamánah khúbhí síkháne-wá-lá hai.

Bích har chíz ká bihtar hai.

Naqd bíhtarhai wáde se.

A'qil ko ishárah bas hai.

Kam soná martabah bárhátá hai.

Maut hanstí hai ummedón par.

Apne bháí mazlúm kí madadkar.

Akşar auqát dawá bímárí hai.

Khudá rást-báz aur pák hai.

Sunná nahín mişal dekhne kē.

Admí, muşmale se pahcháná játá hai.

Maná karne se cháh barhtí hai.

Dánáí se rosí nahín barhtí.

Bakne se kharábí uthtí hai.

Bahut ihtalát fasád látá hai.

Qarş se mahabbat qñá hotí hai.

Bandagí bari khwáhishón ko khotí hai.

Hayá, rizaq se mahrúm rakhtí hai.

Karím apne wáde ko purá kartá hai.

Bahut jagah chup rahná bhí jawáb hai.

Harek ná chíz mázedar hotí hai.

Aglón ká hál pichhlón ko naşihat hotá hai.

Thore par qináat karná tawán-garí hai.

Khudá ká kñauf dánish kí amal hai.

Dunyá men koi begham nahín.

Baghair aql ke, daulat kis kám kí ?

Sawál se pahle dená baķhshish hai.

Wagt par bhágná fatahmandí hai.

Bahut tajrife se aql barhtí hai.

Jo botá hai, so káttá hai.

Agar talwár na hotí, bará zulm
hotá

Barí ibádat dunyá ká chhorná
hai.

Bad ko nek jánná, bad karná
hai.

Jis ká Kḥudá hámí, us ká sab
koí.

Amal se sawáb hotá hai.

Farotání se Allah martabah bar-
hátá hai.

Tanhái bihtar hai bad suḥbat
se.

Bahut bhái tere bemát hain.

Dost ek jān, do qálib hain.

Apná dushman se dushmaní
gáhir mat kar.

Inṣáf se khalq ko áram hotá hai.

Jo koshish kartá hai, wuh pátá
hai.

Jo ṣabar kartá hai, so fataḥmand
hotá hai.

Ráh ákhirat ká bihtar toshah
parhezgári hai.

Hikmat sharíf kí sharáfat ko
barhátí hai.

Jab gharaz darmiyán áí, tab
basírat kahán?

Báz rahná kḥwáhishon se dau-
latwarí hai.

Dunyá waslon se miltí hai, na
kamál se.

Har roz mat áo, maḥabbat
barhegi.

Barí bebaṣíratí dīl kí bebaṣí-
ratí hai.

Dánishmandon ke síne, rázon
kí qabren hain.

Sardáron kí ádat sab ádaton ke
sardár hai.

Hikmat aur qudrat Kḥudá kí
be qiyás hai.

Kḥwáhish kí pairawí nadámat
kí kunjí hai.

Husan, lohe kí beṛí se, saḥt hai.

Kḥudá panáh de ḥarís ke faqr se.

Dost ḥadíqah ke waqt pahcháná
játá hai.

Sáre gunáhonke sardár dunyá
ke maḥabbat hai.

Gunáh ká chhorná, qzar kḥwá-
hí se, bihtar hai.

Jise qanáʿat nahín, use serí
nahín.

Fasád se bahut mál barbád
hotá hai.

Admí libás men chhipe phire
hain.

Qalam wuh daraḥt hai jis ká
phal mání hai.

Dárhí ke barhne se aql kamtí
hai.

Apne nafs kí pahchán barí
dushwár hai.

Jis men adab na ho, wuh sakút
iḥtiyar kare.

Naḥu kalám men, jaise namaḥ
tām men.

Admí mál ke liye pahār uṭhātá hai.

ʿĀlim bilá ʿamal, jaise gadhe par kitāben.

Achchhe log jaldí badlá nahín lete haiṅ.

Muflis i dānā, jáhil tawāngar se bihtar hai.

Dānā guppá, nádān i goyá se bihtar hai.

Dānā dushman bihtar hai, ná-dānī ʿaqlmand se.

Kuttá zindah bihtar hai sher murdah se

Bēz waqt yáqut be qadar hotá hai.

Mál andesh áfat se bachá rahtá hai.

Dil ká kasád kalám se khultá hai.

Dunyá guzargáh hai, na qarár-gáh.

Thorá kháná bahut bímárí se bachátá hai.

Dánishmand be sabab kám nahín kartá hai.

Gungí zabán bihtar hai jhuṭhí zabán se.

Jaldí se nadámat, aur tawaqquf se salámat.

Tawázq sharáfat barhátí hai, aur rástí nímát.

ʿĪlm ke charche se ʿaql ʿáf hotí hai.

Sardár qaum ká wuhí hai jo un ká khádim hai.

Bará ʿālim wuh hai jo ʿilm men bará hai.

Insán jaisá hotá hai, waisá dusre ko jántá hai.

Khandān rūi se dil ká hál málum hotá hai.

Mál kí maḥabbat ákhirat ko barbád detí hai.

Har jins apní jins kí ʿaraf mail kartí hai.

Admí jise jántá nahín us ká dushman hai.

Jhuṭhe kí bát na mánye, yihí us kí sáza hai.

Burá wuh shaḡḡe hai jo akelé khátá hai.

ʿAql ke barhne se ádmí kam saḡhun hotá hai.

Akṣar tamá sabab halákat ká hotí hai.

Baḡhshish wuh bihtar hai kí jis se hájat rawá ho.

Jis ne ʿarám kí qadar na jání, wuh ranj men pará.

Nádān hameshah apne nafs se rázī rahtá hai.

Jo bahut boltá hai wuh ʿaḡl hotá hai.

Dunyá murdár hai, aur us ke cháhnewále kutte.

Jis ká sach kam huá, us ke dost kam hue.

Jise hayá nahín, us se gunáh bahut hote hai.

Jo aib kartá hai, so nuqsán pátá hai.

Jis kí baḡhshish bahut hai, us ke dushman kam hai.

Achchhá mál wuh hai, kí jis se ábrú rahe.

Tajribahkár pás já, talib pás mat já.

Talab kar ilm ko fífi se jawání tak.

Rayat ko soná cháhé, aur Bád-sháh ko pásbání.

Aurat beḡayá, jaise kháná benamak ká hai.

Jise tu pahchántá nahín, us se dúr rah.

Agar aql surat pakartí, to rát raushan ho játí.

Maut ke pahle apne mál ko taq-sím kar de.

Álim apne ghar men, jaise chándí kán men.

Jo maut se bhágá, so maut men pará.

Farotání martabah baḡhátí hai, aur takabbur ghaḡátá hai.

Jis ne parháyá nahín, us ne páyá nahín.

Jo bahut ruḡhtá hai, us se dúri bihtar hai.

Baḡhíl Allah ká dushman hai, agarchih záhid ho.

Bihtar baḡhshish aql, aur badtar muḡibat jihal hai.

Qínáat kar, ḡhaní hogá ; tawak-kul kar, qawí hogá.

Yáqut aur zamurrad kí cháh dil ko ḡukḡe kartí hai.

Bahut bát kahne se log nafrat karte hai.

Thorá tadbír ke sáth bahut muntashar se bihtar hai.

Pairáhan terá ghar hai, chah baḡháo, chah ghaḡáo.

Jis kí sawárí tamá hai, uská faqr muḡaḡib hai.

Jo kisi ko hanstá hai, wuh áphí hansá játá hai.

Sharíf wuh hai, jo iḡsán kare aur ázíz rakhe.

Jo aib suntá hai, wuh aib karne-wále men giná játá hai.

Dunyá ká hál aisá hai jaise makḡrí ká jálá.

Maḡabbat hone se nek bad kí tamíz nahín rahtí hai.

Bihtar wuh shaḡḡe hai kí jis se auron ko nafá pahunche.

Bímár dil ká bátíl kí ḡaraf mail kartá hai.

ḡhaḡab kí itáat se ádab barbád játá hai.

Zabán tasbíl kartí hai, aur dil ḡabaḡ kartá hai.

Sun, to bujhegá ; chup rah, to salámat rahegá.

Jis ke aḳhlāq nek haiṃ, uske dost
bahut haiṃ.

Nekī kar, jaise Allah ne tere
sāth nekī kī hai.

Thorā ṣabar kar, ki bād ranj
ke rāḥat hai.

Sochkar bāt karne se nadāmat
kam hotī hai.

Bāsān se wuhī ṭapaktā hai, jo
us men hotā hai.

Jo bahut baktā hai, so bahut
khaṭā kartā hai.

Darā chāhe, aisā naho ki terī
zabān tujhe halāk kare.

Umr ke bahut hone se dost
kam ho jāte haiṃ.

Dunyā ke do mazīn haiṃ, kahīn
talkh, kahīn shirīn.

Jab do balā men paṛo, to āsān
ko iḳhtiyār karo.

Tama-wālah maḥrūm rahtā hai,
aur qināṭ-wālah āsudah.

Sab kā sab chahnā, sāre kā sārā
barbād denā hai.

Wuh barā bīnā hai jo apne aib
ko dekhe.

Kalām kazāḳham, tīr ke zaḳham
se, saḳht hai.

Jis ke ilm se naṣā na pahunche,
wuh barā ādmī hai.

Admī bilā ādab ke, jaise jisam
bilā rūḥ ke.

İffat Bādshāh kā tāj hai, aur
inṣāf qīlā us kā.

Ghuṣṣe kī ibtidā dewāngī, aur
intihā nadāmat hai.

Tawāngarī bilā saḳhāwat ke,
jaise darāḳht be phal ke.

Nek wuh ādmī hai jo dusre se
pand piṛ ho.

Faqr bilā ṣabar ke, jaise qandīl
bilā tel ke.

Jawānī bilā taubah ke, miṣl ghar
be chhat ke.

Dushman, agar ṣāif ho, us ko
ḥaqīr na jānā chāhiye.

Bihtar tārif wuh hai ki jis kā
dushman bhī iqrār kare.

Dānā kā gumān bihtar hai,
nādān ke yaqīn se.

Admī fareb nahīn khātā hai ek
jagah se do bār.

Nādān kī bandagī se ālim kī
nīd bihtar hai.

Ek sāṭ kī fikr bihtar hai sab
ibādāt se.

Dānā wuh hai jo apnī shahwat
par nigāhbān hai.

Pānī kī qaid, lohe kī qaid se,
dushwār hai.

Ḳhudā panah de saḳhtī se jo
bād ārām ke hai.

Rayat ko ḳhūsh raḳhnā, lash-
kar ke baḥāne se bihtar hai.

Qaṣd kar mār dālne kā, to rāzī
ho jazā kā.

Rishwat lene-wāle aur dene-
wāle, donon jahannamī haiṃ.

Bakhshish men derí karná ach-
chhon kí ádat nahín hai.

Dáná wuh hai jo maḥall tuhmat
se parhez kare.

Bínái ká nuqsán, dil kí baṣírat
ko muḥír nahín hotá hai.

Ḳhudá ke díe par qináat kar,
ghaní ho jáegá.

Be gunáh uḡar karná, apne upar
gunáh lená hai.

Jo chíz ki hone-wálí hai, us par
ṣabar bihtar hai.

Ranj ke báḍ árám, aur báḍ
ráhat ke ranj hai.

Jis ne ek bát par ṣabar na
kiyá, usne bahut báten sunín.

Chup rahne se salámatí, aur
salámatí se naját hai.

Marne ke áge maro, to ḡayát
abadí ko páoge.

Nekokárhí nur aur nár men
farq kartá hai.

Agar jihal ṣurat pakartá, to
dín tárík ho játá.

Ílm dohí hai; ek ílm dín ká,
dusrá ílm badan ká.

Ḥasad neki ko khá játá hai, jaisá
ág lakrí ko.

Bímári qaid badan kí, aur ḡham
qaid ruḡ kí hai.

Jáhil talab kartá hai mál ko, aur
áqil kamál ko.

Ráyat par ádal karná bihtar hai
lashkar kí kaṣrat se.

Adl, bakhshish, aur narmí se
mulk kí ḥifázat hotí hai.

Maut ek dín á pakregí, agarchih
maḡbuṡ qilāḡ men bhí ho.

Jis ghar men mihmán nahín
átá, us men firishtah nahín
játá.

Adl ká ṣamrah salámatí, aur
ḡulm ká ṣamrah nadámat hai.

Ag, marḡ, aur áḍáwat, agar
thorí bhí ho, to bahut hai.

Chándí, sone kí talab, nafa kí
ḡhubiyán kho deti hai.

Dunyá kí niṣmat, jaise bádal ká
sáyah, yá bijlí kí chamak.

Tawánáiyon se ho, aur ádmí
ke pás áp ko ḡaqír mat kar.

Thore kháne se ṣiḡat badan,
aur safái qalb kí hai.

Jagah áḍáwat kí dil men, jaise
jagah ág kí rákh men.

Dushman ke sáth neki karne
us kí badí ká badlá hai.

Ḥakím wuhí hai jo apní sha-
watan par ḡhálíb ho.

Insán wuhí hai jo apne ḡhaḡab
par ḡhálíb ho.

A'lim ká ek dín, jáhil kí tamám
zindagí se, bihtar hai.

Be taammul bát mat kar, aur
kám be tadbír ke.

Ḳhiḡáb se jawání háth nahín
lagtí hai, aur tamanná se
tawangarí.

Dunyá kí khushí men̄ gham
milá hai, aur uskí shiríní men̄
sam.

Jab badí ádmí kí ádat hui, us
ká khoná dushwár hai.

Mál ek qaḥbah hai; kabhú
nek pás, kabhú bad pás.

Jis pádsah men̄ ádl nahín,
rayat uskí tábí nahín.

Har nafs apní jins kí ṭaraf mál
hotá hai.

Farotání se manzalat ḥásil hotí
hai, aur takabburí se halákat.

Maut se farághat, aur zindagí
se mashghulí hai.

Ziná, sud, riyá, shaitán ke
bháí haiṅ.

Qináṭ se istighná, aur sabar
se maqṣúd miltá hai.

Jo kisí par raḥm nahín kartá,
so wuh bhí raḥm nahín kiyá
játá hai.

Sach balá ko dur kartá hai,
aur jhuṭh balá men̄ dáltá
hai.

Jo apne bhed ko chhipátá hai,
so murád ko pahunchtá hai.

Jo ḥawas kí pairáwí kartá hai,
wuh halák hotá hai.

Insan jis chíz ko bahut dost
rakhtá hai, use akṣar yád
kartá hai.

Dunyádár gháfil haiṅ; jab mar-
enge tab khabardár honge.

Jo apne rutbe se baḥ nahín
chaltá hai, wuh salámat rahtá
hai.

Jo koí iḥsán se inkár kare, us
par minnat rakhá cháhe.

Guḥrán karo bháiyon kí ṭarah,
aur muḥmalah karo begánon
kí ṭarah.

Khudá tawáṅgar hai, aur ham
us ke darwáze ke faqír haiṅ.

Rázi karne se jo rázi na ho, wuh
baṛá ḡalim hai.

Tu apne chhoton̄ par raḥm kar,
baṛe tujh par raḥm karegá.

Jis ne táqat se ziyádah uṭháyá,
wuh ájiz huá.

Khaṭ faqír ke wáste mál, aur
ghaní ke liye jamál hai.

Khudá jo cháhtá hai, asbáb us
ká muhaiyá kar detá hai.

Álim pahchántá hai jáhil ko,
kyunki wuh bhí jáhil thá.

Jo cháhtá hai ki tujh par iḥsán
kare, tu us par iḥsán kar.

Jis Bádsháh men̄ ádl nahín,
so ek nahr hai bilá pání ke.

Jis álim men̄ ámal nahín, so
bádil hai bilá pání ke.

Kám par iqdám mat kar, jabtak
us men̄ fikr na kare tu.

Jabki mál ho játá hai, tab dost
bhí kam ho játe haiṅ.

Dushman se dostí ḡáhir kar,
agar us se nafá cháhtá hai.

Jo bhed ke chhipatá hai, ikh-
tiyár uske háth se nahín játá
hai.

Dunyá ek sáyah ná páedár hai,
aur jawání ek mihmán musá-
fir hai.

Zálim ká ghar wairán hotá hai,
go thore din ke bád ho.

Balá unhín ká ghar dhundtí
hai, jo Kḥudá ke dost hai.

Jo chíz apne wáste bad jániye,
wuh dusre ke liye bhí bad
jániye.

Jo ádmí apne se rázī huá,
us par badiyán bahut hotí
hai.

Dunyá ek pul hai, us par guzar
jáo, aur ábádī ke, uskí, darpe
mat ho.

Akelá honá aqlmand ká bihtar
hai, bad kesáth hamnashínise.

Nek ke sáth hamnashíní bihtar
hai, akele baiṭhne se.

Ḥásid kí yihí sazá hai, kí terí
ḥhushí se maghmúm hotá
hai.

Dunyá us ke tálībōn ko chhor,
aur murdár kutōn ke sámhne
qál.

Mál kyá hai? mazbut qilá hai, jo
malámat ke tiroñ ko roktá hai.

Kamál ḥayá ká yih hai, kí ádmí
áp se bhí sharm kare.

Jo aqlmand se madad cháhtá
hai, wuh kabhu kḥaṭá nahín
kartá.

Jáhil apnáhí dushman hai ;
dusre ká dost kab hogá.

Ṣabr kunjí hai ḥhushí kí, aur
jaldí kunjí hai nidámat kí.

Jis amar ko tu jántá nahín, us
men dar mat á.

Agar jáhil ká jīhal na hotá, to
dáná kí dánáí málúm na hotí.

De, aur minnat mat rakh, kí us
ká fáidāh tujh ko pahunchegá.

Karámat ká chhipáná bihtar
hai ; par mushk chhipáne se
kahán chhiptí hai !

Alláh kí šifát men fikr kar, aur
us kí zát men kḥauz mat kar.

Gḥiná gḥiṣá hai ruḥōn kí, jaise
ṭām gḥiṣá hai jismon kí.

Bahut ádmí dunyá ke liye ág
ká jalná qabul karte hai.

Waqar wálah, jaise motí, níche
baiṭhá huá ; aur jaldí-wálah,
jaise machlí, tairtí hue.

Jis chíz se ádmí kí izzat rahe,
wuhí us ká ṣadqah hai.

Nek baḥt wuh hai, jo apne
báp kí riyásat ko kamál men
pshuncháwe.

Dunyádár, jaise sawár kishtí ke ;
kí wuh un ko liye phirtí hai,
aur we sote hai.

Ṣabr karná kasab par bihtar hai, doston ke pás hájat le jáne se. Jo apne ḥaq men bad jániye, wuh dusre ke ḥaq men bhi bad jániye.

Báp dáde par fakhr karne se, hunar par fakhr karná bihtar hai. Jis ne dene ká iḥsán kiyá, us ne ṣawáb ko barbád diyá.

Iqrár karne-wále se máf kiyá játá hai, na isrár karne-wále se.

Jis ne ḡhair ká ḥál tujh se kahá, wuh terá ḥál ḡhair se kahegá.

Parhezgári ek daraḡht hai, jis kí jaṛ qináat, aur phal ráhat hai.

Jab bát mukarrar hotí hai, tab dil men qarár pakartí hai.

Ḥasad ek zang hai; jab tak use khátá nahín, játá nahín.

Jo qináat nahín kartá hai, zamanah us ko balá men dáltá hai,

Kamínah baḡhne se takabbur kartá hai, aur ḡákim hone se ḡulm.

Do shaḡḡs kabhu ásúdah nahín hote, tálib i ḡlm, aur tálib i mál ká.

Tajrabah se ḡlm baḡhtá hai, aur taraddud se ḡhalaṭí hotí hai.

Zinat ádmí kí ḡlm se, aur zínat ḡlm kí márifat se hai.

ḡhair ke kapre mat utár, aur chiriyon ke par mat ukhár.

Ek sáit ká ádl, sáth baras kí ibádat se bihtar hai.

Bihtar ádmí wuh hai kí jis ke háth aur zabán se kisi ko íṣá na pahunche.

Áqil apní zabán ká málik hai, aur jáhil apní zabán ká mam-luk hai.

Nafs kí tábídarí se báz rah, aur Ḳhudá ke ḡhiláf mat kar.

Ḥaus kí pairawí se báz rah, aur Ḳhudá kí muḡhálifat se ḡar.

Jis ne laṛakpan men ḡlm na síkhá, wuh buḡhápe men muazzáz-na huá.

Tawáḡgarí ko har ṭaur se ṭalab kiyá, par qináat se ziyádah koí ḡhiná na páí.

Do chízen ádmí ko halák-kartín haiṇ; mál ká isráf, aur ziyádah goyí.

Ḳhushí ká áṇsu sard, aur ḡham ká áṇsu garm hotá hai.

Dín yaqín se miltá hai, aur yaqín Ḳhudá kí taufíq se.

Tu apne háth ko khainch, aur tamanná ke darwáze par qufal de.

Bihtar baḡhshish wuh hai, jo be derí aur be iḡsáp ke howe.

Apní umar ko ḡunáhon men mat kho, aur Ḳhudá se ḡhauf kar.

Halákí hojiyo us ko, jo ibádat ḡhánah men dikhláne ke liye baiḡhtá hai.

Zulm se ásáish kho játí hai, aur baḡháwat se badí miltí hai.

Chup rahná wasilah naját ká hai ; goyái bulbul ko pínjare men dáltí hai.

Apní rozí ke liye gham mat khá, wuh pahle tere muhayá kí gaí hai.

Jo apne se kam rutbe par zulm kartá hai, wuh bará nádán hai.

Jis ne maut ko bahut yád kiyá, wuh dunyá se thore par rází huá.

Jis ne apne haq ko khoyá, wuh dusre ke haq kí paírawí kab karegá ?

Ummed ek suráb hai ; use jo dekhtá hai dhokhá khátá hai, aur maqşud ko nahín pahunchtá.

Maqşud terá jab ghairon se háşil ho, to bháí se mat talab kar.

Jo apne nafs ko pahchántá hai, kisi ká kahná use zarur nahín kartá hai.

Thorá kalám jo bujhá jae, bihtar hai bahut se, jo malál men dále.

Agar insán fáidah farmánbardári ká jántá, to Pádsháh us ká ghulám ho játá.

Jism kí sihat kháne se, aur ruh kí sihat farmánbardári se hai.

Jo apne bháí ke liye kuá khodtá hai, so áphí us men girtá hai.

Apne bháí par ták mat kar ; Alláh us ko naját degá, aur tujh ko muhtalá karegá.

Nafs ká muhásabah kar, sálím rahegá ; aur khatron men dar mat á, nidámat khainchehá.

Nek o bad men, jo tamíz nahín kartá hai, wuh bhí ek jánwar hai.

Hub duniyá kí aql ko khotí hai, aur dil ko hikmat se báz rakhtí hai.

Bíná wuh hai, jo apne gunáhon par muhít, aur apne aibon par wáqif ho.

Khudá ke qurb se núr, aur khalq ke qurb se gham, paidá hotá, hai.

Hasad yá háşid ke marne se chhutá hai, yá, jis par hasad kiyá, us ke marne se ?

Kishtí par sawár honá khatre men parná hai, aur Bádsháh ke pás jáná us se ziyádah.

Jis ne bakhshish kí, wuh buzurg aur sardár huá ; aur jis ne bukhhl kiyá, wuh zalíl aur khwár.

Jis ne apnī ummedon par tākhīr kī, us ne pāyā; aur jisne jaldī kī, wuh maḥrum rahā.

Khushī nahīn hai, magar nekon ke liye; aur gham nahīn hai, magar badon ke liye.

Nek wuh hai jo dūṣre ko shar se bachāwe, aur achchhī rāh batlāwe.

Jo bāt na kahī, wuh ikhtiyār men hai, aur jo kahī, to ikhtiyār se gāī.

Admī āj maḥhalon men, kal qabron men, parsun ḥashr men hogā. Jo jaldī kartā hai, so khatā kartā hai; jo derī kartā hai, so murād pātā hai.

Aql ke liye do faẓilat hai, ek aql, jis se faidāh ḥāsil kare; dusrī, goyāī jisse faidāh de,

Jo muqaddar men hai, so pahunchegā; ḥariṣ maḥrūm rahtā hai, baḥhīl aur ḥāsid maḥmum aur maghmum.

Ghar leṇe ke pahle, hamsāe kā ḥāl taḥqīq kar; aur chalne ke pahle, rafīq kā.

Aql ke, jo munh men so dil men; aḥmaq ke, jo dil men so munh men hai.

Zikr wuhī bihtar hai, jo dil se ho tazarrū, ke sāth, na wuh kī zabān se parhezgārī ke sāth.

Pāk kar nafs ko, us chīz se, jo us men hai; tu unki kḥubiyāt aur burāiyāt jāntā hai?

Dost sachchā wuh hai, jo tere āibon par tujhe kḥābardār kartā hai, aur āp par muqaddam rakhtā hai.

Agar sach surat pakartā, to sher hotā; aur, agar jhuṭh surat pakartā, to lombṛī hotā.

Imān wuh hai kī sach ko jhuṭh par ikhtiyār kare, jahān ke sach zarar kare, aur jhuṭh faidāh de.

Bār Khudāyā, tune balā ko nāzil kiyā, to ṣabar bhī de; aur ṣiḥat ātā kī, to shukr bhī de.

Jo ilm kī salāḥiyat na baḥshe, wuh gumrahī hai; aur jo māl kī nafā na de, wuh wabāl hai.

Bihtar admī wuh hai, jo apne āibon par bīnā, aur dūṣre ke āibon men andhā ho.

Nekī karnewāle se maḥabbat, aur badī karnewāle se kīnah rakhnā, dilon kī sarisht hai.

Himmat kī kotāhī, tadbīr kī kamī, fikr kī sustī, bartarī se maḥrūm rakhtī hai.

Dīn men parhezgarī, ḥādīṣon par sabr, aur maīshat men sabr karnā, kamāl aql kā hai.

Ashrāf ashrafī hai, agarchih muflis ho ; aur kamīna kamīna hai, agarchih tawāngar ho.

Dil kī ṭaraf nikāh rakhnā nek baḥtī hai, aur nigāh kī ṭaraf dil ko lagānā bad baḥtī.

Buḥhl aur jīhal tawāṣu ke sāth bihtar hai, ilm aur saḥḥāwat se jo gharur ke sāth hai.

Jo zamānah tere sāth mawāfiqat na kare, to tu zamānah ke sāth mawāfiqat kar.

Agar nekī tujhe pahunchē, to bhī ḡhushī kar ; aur agar badī tujh se dur kījāe, to bhī ḡhush ho.

Jo har bāt par nā ḡhush hotā hai, us ke dost aur rafīq kam hongē.

Jo āp ko dānā jāntā hai, Ḳhudā aur ādmī us ko aḥmaq jāntē haiṅ.

Ẓulm kā dīn maḡlum par aisā saḡht nahīṅ, jaisē badle kā dīn ḡālim par.

Sharīr ko apnī sharārat ṡikr karnā āsān hai, us se kī maḡhmum apnē ḡham ko ṡikar kare.

Bahut sonā aur sustī Allāh se dur kartī hai, aur ḡharībī lātī hai.

ḡhulām kā koī bhāī nahīṅ, jaisē jhūṭhe ko maruwat, aur ḡāsīd ko ārām nahīṅ.

Aqīl kī shān se nahīṅ kī fareb kare, aur phīr āp us men parē.

Daulat aur niḡmat lāīq iṭībār ke nahīṅ hai, ek sāyah nā pāedār hai, dusre mihmān musāfir.

Dilon kī quwat ḡikmat hai, jaisē jismon kī qawat tām hai.

Bīs baras kā gabhru, tīs baras kā jawān, chālīs kā adheṛ, pachās kā buḡḡhā hotā hai.

Ādmī jabtak bahut saḡhtī par ṡabr nahīṅ kartā, thore maṡlab ko nahīṅ pahunchtā.

Buḥhl mihrbānī ke sāth bihtar hai, bakhshish se, kī jis ke sāth bahut īḡā ho.

Ādmī ke ṡikr se parhez kar, kī wuh bīmārī hai, aur Allāh kā ṡikr kiyā kar, kī wuh shifā hai.

ṡayad wuh hai, jo ḡuṛe hue se pand piṡir ho ; aur bad wuh hai jo ap ko bihtar jāntā hai.

Jo rāt aur dīn ke taghīr se khabardār na ho, to malāmat aur nasīhat se kab khabardār hogā.

Ikhlās wuh hai, kī ibādāt karne meṇ sawāb kī ummed aur āzāb kā dar na ho.

Agar buzurgī chāhtā hai, to ājizī ikhtiyār kar; aur agar daulat chāhtā hai, to qināyat ko.

Jo ilm kī ṭalab meṇ khub koshīsh nahīn kartā hai, wuh us ilm ke maqsud par nahīn pahunchtā.

Mat bigar us chiz ko jis kī islāh dushwār ho, aur mat band kar wuh darwāzah, kī jise khol na sake.

Jis ne dāwī kiyā us chiz kā, jo us meṇ nahīn hai, wuh imtihān ke waqt ruswā hogā.

Har ālāqe se dil ko bāz rakhnā, aur Allāh ke sāth ālāqah rakhnā, tawakkul hai.

Dunyā meṇ musāfir, aur rāh chalnewāle kī ṭarah rah, aur āp ko ahili qabar se gin.

Kamīnōn se dostī karne meṇ parhez kar; kiyunki qarībōn ko tujh se dur, aur durōn ko nazdik kar denge.

Zālim murdah hai, agarchih zindōn ke ghar meṇ ho; aur muḥsin zindah hai, agarchih murdōn ke ghar meṇ ho.

Bāt wuhī kiyā chāhye, jis kī shuhrat se nek nāmī ho; aur kām wuhī bihtar hai, kī jis ke karne se sawāb mile.

Jo terī bāt par iʿtimād nahīn kartā hai, use nasīhat mat kar.

Aur jo koī tujh se qabul nahīn kartā, us par iḥsān mat kar.

Jo ilm jāntā hai aur iḡhār nahīn kartā, wuh bihtar hai us se, kī jo jāntā hai, aur lāf zanī kartā hai.

Aḥmaq wuh hai jo iḥsān nahīn kartā, aur shukar guzārī chāhtā hai, aur badī kartā hai, aur tawaqquʿ nekī kī rakhtā hai.

Dushman kī islāh mīṭhī bāt se āsān hai, kī us kī islāh iḥsān se kare.

Aql se bihtar koī tadbīr nahīn, aur harām na karne se bihtar koī parhezgārī nahīn, aur kḥulq se bihtar koī kḥubī nahīn.

Admī do qisam par hai, ek to wuh jo maṭlab ko nahīn pahunchtā; dusrā, wuh jo pahunchtā hai, aur ser nahīn hotā.

Aḥmaq se do kḥaṣlatēn nahīn chhuṭtī hain, rāste meṇ idhar udhar dekhnā, aur be soche jawāb denā.

Jo māl jamā karne kā qaṣd kartā hai, wuh maḥzun rahtā hai; aur jo zamāne kī muwāfiqat kā gumān kartā hai, wuh majnun hai.

Jo chíz tere háth se játí rahí us par afsos mat kar, kyunki terí agar hotí, to dusre ke pás na játí.

Tín ádmí tín shakhṣ se nafā nahín uṭháte; sharíf daní se, neko kár bad kár se, dáná nádán se.

Wazír ke khonṭe hone, aur níyat ke bad rakhne, aur rayat par zulm karne, aur bad tadbírí se, mulk játá hai.

Chár chíz ko chár chíz se sírí nahín; áṅkh ko dekhne se, kán ko sunne se, randí ko mard se, zamín ko pání se.

Ḥaq dár kabhon ṣalíl nahín hotá, agarchih sárá álim muttífaq ho; aur báṭil wálah kabhon muazzaz nahín hotá, agarchih rudár ho.

Jo apne ḥaq men dost rakhtá hai, so bhái ke sáth kar; aur jo apne ḥaq men bad jántá hai, wuh us ke liye bhí bad ján.

Tín ádmí muazzaz hote hain; ek buṛhá buṛhápe se, dusre, ṣáḥibi-ilm ilm se, tísre Bádsháh Bádsháhat ke sabab.

Kisí ne ek ḥakím se puchhá, Tum jánte ho us chíz ko, ki jis par ḥasad na howe? aur ṣáḥib balá ko, ki jis par raḥm na kiyá jáwe? kahá, hán, tuwázṣ aur takabbur hai.

Hoshiyárí ádmí kí yih hai ki kisí ko fareb na de, aur kamál us ká yih hai, ki áp bhí kisí se fareb na kháwe.



CHAP. II.

FABLES.

*Hiran aur Lomri ki tamsil.**The Deer and the Fox,*

Ek hiran piyásá hokar pání ke chashme pás áyá, ki us se pání pié; wuh chashmah bare ghár men thá. Jab pání píkar cháhá ki upar chaphe, chaphe na saká. Ek lomri ne dekhkar kahá, Ai bhái, tu ne bahut burá kám kiyá, kyunki utarne se pahle, chaphe na ká rástah dekh na liyá.

Hásil us ká yih hai.

Jo pání men utartá hai aur pair nahin saktá, wuh dubegá.

*Khargosh aur Gidh ki tamsil.**The Hares and the Eagles.*

Ek bár khargoshon aur gidhon men larái thí. Khargoshon ne lomriyon se madad cháhí. Unhon ne kahá, Agar ham tum-háre aur unke hál se wáqif na hote, to jaisá kahte ho, waisáhi karte.

Hásil us ká yih hai.

Admi ko chahiye ap se jo qawí ho, us se bigar na kare.

*Máli aur tarkári ki tamsil.**The Gardener and his Herbs.*

Kisi ne dekhá ki ek máli tarkári ko sech rahá thá; us ne kahá, Yih kyá hai, ki jangli tarkári ko koí nahin sechtá aur khush numá hotí hai ! Máli ne jawáb diyá, Ki wuh apní má se parwarish páti hai, aur yih apne báp ki jorú se.

Hásil us ká yih hai.

Má ki parwarish bihtar hai, sautelí má ki parwarish se.

Ádmí aur But kí tamşíl.

The Man and his Idol.

Kisí ádmí ke ghar men ek But thá, ki wuh hameshah use pújtá, aur har roz us ke wáste ek jánwar zabah kartá. Akhir ko, us ká mál sab kharch ho gayá. Pas, hairán hokar, us but ne kahá, Kí apná mál mere liye kharch mat karo, ki phir tum mujhe malámat károge.

Háşíl us ká yih hai.

Jo apná mál gunáhon men kharch kartá hai, wuh kahtá hai, Kí Alláh ne mujhe faqír kar diyá.

Bheřé aur Sher kí tamşíl.

The Wolf and the Lion.

Ek bár bheřiyá khuk ke bachche ko liye játá thá, ráh men sher se muláqát hué; us ne chhín liyá. Bheře ne apne jí men kahá, Kaisí chiz main ne ghaşab kí, jo mere pás na rahí.

Háşíl us ká yih hai.

Jo chíz ki zulm se háth átí hai, wuh uske pás nahín rahtí; aur agar rahtí hai, to kám nahín átí.

Larke aur Bichchhú kí tamşíl.

The Boy and the Scorpion.

Kisí waqt ek larke ne tiddí shikár kí thí. Ek roz bichchhú ko dekh-kar samjhá, ki yih tiddí hai. Is khyál se us ne háth barháyá kí pakre, phir háth ko khench liyá. Bichchhú ne kahá, agar tum mujhe pakarte, to phir kabhú tiddí ká shikár na karte.

Háşíl us ká yih hai.

Kí ádmí bhale aur bure ko samajhtá hai, aur har ek ke muwáfíq kám kartá hai.

Billá aur Sohan kí tamşíl.

The Cat and File.

Ek billá kisí lohár ke ghar men jákar sohan ko cháţne lagá, aur uskí zabán se khun jári huá. Wuh yih samajhkar, ki sohan se

nikaltá hai, use nigaltá thá, yabán tak, ki, us kē sári zabán kat-
gai aur mar gayá.

Hásil us ká yih hai.

Ki bad kám achchhá málum hotá hai, aur use laziz jántá hai,
aur yih bát nahín samajhtá, ki us se amr kho játi hai.

Chargh'dur Murgh ki tamgíl.

The Hawks and the Cocks.

Charghon ko khabar pahunchí ki murgh bimár hain. Táús
kí khál urh-kar, unhen dekhne gae, aur kahá, Alissalám alaikum !
Ai bháío, kyá hál hai tumhárá ? We bole, Ki jis roz ham tumhárá
munh nahín dekhthe, khaír se hote hain.

Hásil us ká yih hai.

Bahut ádmí aise hain, ki mahabbat zahir karte hain, aur jí men
daghábázi rakhte hain.

Kutte aur Khargosh ki tamgíl.

The Dog and the Hare.

Ek kutte ne khargosh ko pakrá aur danton se káttá, aur khun
zabán se, chátá. Khargosh ne kahá, ki Ai bhái, jab tu káttá
hai, to aisá málum hotá hai, ki jaise koí kisí ká dushman ho ;
aur jab chátá hai, to yih málum hotá hai, ki jaise koí dost ho.

Hásil us ká yih hai.

Ki jis ke jí men faréb hotá hai, wuh dosti aur mahabbat zahir
kartá hai.

Bat aur Abábíl ki tamgíl.

The Goose and the Swallow.

Bat aur abábíl ápas men shirkat se guzrán karte the, aur ekhí
makán men donon kí charágáh thí. Ek roz un donon ne gumán
shikári ká kiyá. Abábíl, chunki halká thá, ur gayá aur bach-
rahá. Bat is liye ki bhári thí saiyádon ne use pakar liyá aur
zabañ kiyá.

Hásil us ká yih hai.

Jo apní ghair jms ke sáth shirkat kartá hai, wuh ághir ko
kharáb hotá hai.

Hiran aur Sher ki tamşil.

The Deer and the Lion.

Kisí waqt ek hiran shikárí ke dár se bhágkar ek ghar ke andar baithá. Ek sher ne wahín jákar us ká shikár kiyá. Hiran márté wáqt kahne lagá, Ki afsos ! inerí yih kyá bad-bakhtí thí, ki ádmí ke dár se bhágkar, aur ek zabardast ke panje men phansá !

Háşil is ká yih hai.

Ki jo shakhs thorí áfat se tarsanág hokar bhágtá hai, wuh us se barí áfat men partá hai.

Kutte aur Lomrí ki tamşil.

The Dog and the Fox.

Kisí waqt ek kutte ne Sher ká chamrá dekha us ke nazdík jákar dánt se kátne lagá. Yih be adabí kutte kí lomrí ne dekhkar kahá, Agar yih haiwán, ki hamará tumhárá Bádsháh kahlátá thá, zindah hotá, to tum us ke panje ke nákhun ko apne dánt se bará dekhte, aur áj tum us ke chamre ko kátte ho !

Háşil is ká yih hai.

Bád marne ke bhí murdon aur buzurgon ke nám kí pásdarí zarúr hai, aur jitná adab kí jíne kí hálát men kiyá játá hai, marne ke bád bhí cháhiye.

Peť aur Azá ki tamşil.

The Belly and the Members.

Ek bár shikam aur azá men qaziyah huá. Dono ne kahá, Ki jisím ko ham uťháe phirte hain, aur us kí hifázat karte hain. Azá bole, Ham apní quwat se liye phirte hain. Peť ne kahá, Agar main kuchh na kháun, to tum na chal sako, aur na uťh sako.

Háşil is ká yih hai.

Jo shakhs apne sardár aur apne se zoráwar kí pairawí na kare, balki us se dáwa barábarí ká kare, to ákhir ko, wuh kharáb hotá hai, aur jis kám men muqarrar hai use kar nahín sakegá.

Do Murgh ki tamşil.

The two Cocks.

Do murgh kisí chíz ke liye ápas men larťe the. Un men ek ghálib huá, dúsrá bhág gayá. Bád uske, jo ghálib huá thá,

wuh ek unche bálákháne par baithkar, bázu pharkáte aur báng dete hue, fakhar karne lagá. Itne men ek kuttá use dekh, ekhí hamle men, pakar le gayá.

Hásil is ká yih hai.

Admí ko na cháhiye ki apne zor ká (fakhar kare) kyunkí gharúr aur fakhar admí ká ján khotá hai.

Machchhar aur Bail kí tamgíl.

The Fly and the Ox.

Ek machchhar kisé bail ke sítg par baithkar sochne lagá, ki Main bhári huá húngá. Tab us ne kahá ki, Ai bail, mere baithne se agar tum ko bojh málúm huá ho, to kaho, main chalá jáun. Bail bolá, Ai machchhar tum kis par baithé ho, so mujhe málúm nahín, aur kis ko dukh pahunchtá hai, so bhí main nahín jántá hun.

Hásil is ká yih hai.

Jo shakhs apní quwat aur tawánái par auron se gharúr kartá hai, wuh nipat haqir hai.

Admí aur Maut kí tamgíl.

Man and Death.

Koi shakhs lakrí ká ek bojh liye játá thá. Bojh ke máre bahut thakkar, us ne use apne kándhe se phenk diyá, aur maut ko pukará. Wuhín maut házir hokar bolí, Tum ne mujhe kyün buláyá. Us ne kahá, Ki mere kándhe par is bojh ko uthá do, is liye buláyá hai.

Hásil us ká yih hai.

Dunyá ke bích sabhí apní hayát cháhte hain. Bahut gharíb aur láchár hone par bhí koi maut nahín mángtá.

Habshí kí tamgíl.

The Blackamoor.

Ek habshí kapre utár, barf le apne badan men malne lagá. Is men kisi shakhs ne kahá, Ki ají, tum kyün barf malte ho? Bolá, Ki sufed hone ke liye. Is men kisi dáná ne, ákar kahá, ki Ai

miyān, tum apne badan ko dukh na do, tumhārā badan barf ko siyāh kar saktā hai, par barf tumhāre badan kī siyāhi ko na sakegā,

Hāsil is kā yih hai.

Bad ādmī bhale ko burā kar saktā hai, par bure se bhalā karne kī tāqat kam kisī ko hai.

Sher aur do Bail kī tamṣīl.

The Lion and the two Bullocks.

Kisī waqt ek sher do bail par daurā. Dono bail muttafiq hokar us ko sing se mārne lage, aur us ko apne ~~bad~~ āne na die. Sher ne un dono ko fareb dene ke liye, judā hokar kahā, Ai bailo, tum āpas men judā hokar jo farq se raho, to main kisī ko kuchh na kahungā. Is bāt par ratimād karke, dono alag ho gae, wuhin sher ne dono ko shikār kiya.

Hāsil is kā yih hai.

Admī jab-tak kī muttafiq rahen, tab tak koī dushmanī karke un par ghālib ho nahin saktā. Be ittafāqī se sabhī māre jāte hain.

Larke kī tamṣīl.

The Boy fallen into the River.

Kisī waqt ek larkā āpse pānī men girā. Pair na jāntā thā, is liye ghoṭe khāne laga. Rāste par se ek shakhs ko madad ke liye pukārā, aur bulāyā. Wuh nazdik jā pānī men girne ke bāb men malāmat karnī shurū kī. Larke ne kahā, Pahle mujhe bachāiye, pichhe malāmat kar lījiegā.

Hāsil is kā yih hai.

Tumhārā koī dōst jo āfat men pare, to pahle use āfat se bachākar, pichhe malāmat karnā bihtar hai.

Súraj aur Hawá kī tamṣīl

The Sun and the Wind.

Súraj aur hawá ke bich jhagrā huā, ki dekhen kaun admī ke kapre utarwā saktā hai. Is men hawá bare zor se bahne lagi. Admī ne us zor ke samhālne ke liye apnā kaprā badan men lapet

liyá. Jab din charhá, aur áftáb kí shuá bahut tez hui, tab ádmiyon ne garmi ke máre, apná kaprá, bojh samajhkar, badan se utár dala.

Hásil is ká yih hai.

Admiyon ko cháhye ki apne háusle ke muwáfiq dáwi karen, to píchhe sharmandagi na ho, jaise hawá pashemán hui.

Kaí Bheriyon kí tamşíl.

The Wolves drinking up the water to get at the Hides,

Kaí bheriyon ne ek khandaq men gae ká chamrá dekhkar kháne ká irádah kiyá. Lekin khandaq pání se bhará thá, aur chamrá bhi nazdik na thá. It ne men unhon ne báham ittifaq kar yih mashwarah kiyá, ki pahle pání pikaar khandaq ko sukháwen, píchhe chamrá kháwen. Yih dil men thánkar, pet bharkar pání ke pine se, sabhi pet phatkar mar gae, chamrá khá na sake.

Hásil is ká yih hai.

Kam aql wuh kám kartá hai jis se jén kho játí hai.

Kachhwe aur Khargosh kí tamşíl.

The Tortoise and the Hare.

Kisi waqt ek kachhwe aur khargosh ne ápas men daurne ká áhad paimán karke, ek pahár tak had muqarrar kí, aur us pahár kí taraf daure. Khargosh apní lághrí, aur tezrawí, aur halkápan ke sabab raste men thakkar so gayá. Kachhwá apne jisámat aur áhistah chalne par bhi raste men na sustáyá, na dar-mándah huá, aur pahár par já baiþhá. Tab khargosh ne jákar dekhá, ki kachhwá áge chalá gayá hai, is men sharmindah huá, par us waqt kí nadámat kisi kám na áe.

Hásil is ká yih hai.

Zoráwar aur kam zor men larái hone se cháhiye kí kam zor gháíl na rahe, aur aisá bhi ittifaq hotá, ki zoráwar kí ghaflat se kam zor fatahmand hotá hai.

Sher babar aur Lomrī kī tamṣīl.

The Lion and the Fox.

Ek sher babar, buṛhāpe ke ṣabab, kam zor hokar kisī jānwar ko shikār kar na saktā thā. Is liye apnī ḵhurāk ke wāṣṭe farḥ dene ke irāde par tumārāṣ kar ek ghar ke andar rahā thā, ki jo koī haiwān us ke dekhne ko āwe, us ko usī ḵhandaq ke andar pakarkar khāwe. Is men ek lomrī uske yahān jā, ghar ke darwāze par ḵarī ho salām kar bolī, Ai jānwaron ke Bādshāh, Ap kaise hain? Sher ne kahā, Tum is ke andar kyun nahīn ātī? Lomrī ne kahā, Jahānpanāh, main ne yahān ākar bahuṭon ke paithne kī ḷāmaṭ dekhī, lekin bāhir nikalne kā, ek ke bhī nishān na pāyā.

Hāṣil is kā yih hai.

Admī ko na chāhiye ki bin bujh samjhe, kisī kām men dakh-al paṛe.

Kabūtārī kī tamṣīl.

The Pigeon.

Koī kabūtārī piyāsī hokar ek dīwār ke gird ghumtī thī. Itti-fāqan ek kānsah pānī se bharā huā, us dīwār par naẓar parā. Kabūtārī ne jaldī se uṛkar āp ko us kānse par mārā, ki potā phaṭ gayā. Us waqt us ne kahā, Ki main aḡab badbaḡht hun, ki pānī kī ṭalab men jaldī kī, aur apnī jān khoī.

Hāṣil is kā yih hai.

Sustī aur saḥūlat se kām karnā bihtar hai jaldī se.

Lohār aur Kutte kī tamṣīl.

The Dog and the Blacksmith.

Kisī lohār ke ghar ek kuttā thā; jab tak mālik us kā kām kiyā kartā wuh soyā kartā. Jis waqt wuh lohār kām se farāghatkar khāne ke liye baiṭhtā, us waqt wuh kuttā bedār hotā. Lohār ne kahā, Ai badzāt, kyā ṣabab hai, āwāz gahan se, ki jis se zamīn kāmptī hai, tu bedār nahīn hotā, aur dānt kī āwāz se jag uṭhtā.

Hāṣil is kā yih hai.

Admī jab namāz kī āwāz suntā hai, to so rahtā hai, aur jab bāje kī āwāz sunī to pichhe daurṭā hai.

A'dmí aur Ghoṛí kī tamṣíl.

The Man and the Mare.

Ek ádmí ghoṛí gábhin par sawár huá thá. Ittifáqan wuh ráh men jan paṛí. Us ká bachchá thoṛí dúr chalkar ṭhahar gayá, aur kahá, Ai áqá, dekhtá hai, ki main chhoṭá hun, aur chal nahín saktá; agar tu mujhe chhoṛkar chalá jáwegá, to main yahán halák ho jáungá; aur jo tu mujhe apne sáth lewe aur merí parwarish kare, ki jawán ho jáun, to main apní píṭh par tujhe le chalungá, aur jahán kahín jáyá cháhegá, wahán jald pahun- cháungá.

Hásil is ká yih hai.

Ádmí ko cháhiye ki jo mustḥaq ihsán ká hai, us ke sáth ihsán kare.

A'dmí aur Suar kī tamṣíl.

The Man and the Hog.

Kisí waqt men ek ádmí ne mendhá, aur bheṛí, aur suar ko bail par ládkar, shahr kī ṭaraf le chalá, ki sab ko beche. Mendhá aur bheṛí bail ko kuchh ízá na detí thí, aur suar sári ráh chillátá thá, aur bail ko mártá. Us ádmí ne kahá ki, Ai badṣát, kis wáste tu qarár nahín pakartá, aur ye donoṅ chup hain? Kḥinzír bolá, Har koí apne hál se wáqif hai, mendhe ko jo koí lewegá, us ke bálon ke liye: aur bheṛí ko dúdh ke wáste. Mujh men na bál hain, na dúdh; pas, jis waqt ki shahr men pahunchungá mazbah men bhejá jáungá.

Hásil is ká yih hai.

Jo ádmí badiyán aur gunáhon ko kartá hai, wuh apne anjám ko jántá hai.

Hiran aur Gadhe kī tamṣíl.

The Deer and the Ass.

Ek hiran aur gadhá báham áshná the. Rát ko charne ke wáste kisí bágh men gae. Hiran ne gadhe ko kahá, kḥabardár boliyo mat, bághbán sotá hai. Gadhá bewaquf kahne lagá, ki is waqt merí tabiyat bahut khush hai, tum kaho, to main rengun.

Hiran bolá, Agar aisá karoge, to málí ke háth se k̄hub kutke k̄háoge. Do t̄in bār us ne ise maṇ kiyá, lekin us gadhe ne us ke kahne ko na máná, rengne lagá. Málí kí áṅkh jo khulí, to ek sonṭá háth meṇ lekar, píchhe un ke daurá ; hiran to apní jaldrawí se nikal gayá, aur gadhá kam zor bhág na saká. Málí ne k̄hub már dharí.

Háṣil is ká yih hai.

Ḡharaz, jo koí apne dáná d̄oṭ ká kahá na mánegá k̄haráb hogá.

Chīṛiyá aur Kawe kí tamṣíl.

The Bird and the Crow.

Ek kawe ne namak ká ghar banáyá thá, aur ek chīṛiyá ne mom ka ; we donoṇ pās, pās, rahte the. Ek roz chīṛiyá ne kháná pakáyá, namak na thá, kawe se mángá. Us ne kahá, Kyá main tere wáṣte apná ghar toṛuṇ ? chal, dur ho. Chīṛiyá phirkar chalí áí. Ek roz meṇ jo barsá, kawe ká ghar ghal gayá, tab kawe ne chīṛiyá ke pās jákar panáh mángí. Chīṛiyá ne kahá, Suno, ham ne ṛarásá namak mángá thá, tum ne na diyá, kyá muṛáyaqah ! áo, baiṭho.

Háṣil is ká yih hai.

Ki badí ká badlá lená ásan hai, lekin burái ke iṇwaz bhalái karná saḵht mushkil.

Bárah-singé kí tamṣíl.

The Stag drinking.

Kisí waqt ek bárah-singá piyásá hokar táláb meṇ já, pání piyá, aur wuṇhín, pání ke bích, apní naliyon ká dublá pá dekhkar ghamgín huá, lekin sing kí baṛáí par k̄hush huá. Shikáriyon ke pahunchte hiran bhágkar dur ho gayá ; is liye, shikári us ko shikár kar na sake. Jab wuh pahár meṇ jákar ghane jangal meṇ baiṭhá, aur lambe sing ke sabab, daraḵhton kí dāl o pát meṇ phansá, tab shikáriyon ne waháṇ jákar, us ko mára. Hiran ne, dam ṭuṭne ke waqt, áh márkar kahá, Afsos ! jis háth pánw ko main ne ḥaqír jáná thá, us ne mujhe bacháyá thá ; aur jis sing ká bharosá kiyá thá, us ne merí ján khoí.

Hāşil is ká yih hai.

Admí ko chāhiye kī asbāb par takiyah na kare, aur be asbābī se náumed na ho. Akşar aisā huā hai, kī be-asbābī asbāb ḥaşul maṭlab ká hui hai, aur asbāb mujaḥ mazarrat ká.

*Makrī aur Shahad kī Makkhī kī tamşıl.**The Spider and the Bee.*

Kisī waqt ek makrī ne shahad kī makkhī se kahā, Agar tum mujh ko apne sāth rakho, to main tumhārī taraḥ shahad láun. Is báth ke bárbār kahne se makkhī ne use qabūl kiyā. Bād us ke, jab makrī wuh kām bajā lá na sakī, tab makkhī ne use ḍang mārkar mārḍalā. Dam tuṭne ke waqt wuh apne dil meṇ kahne lagī, afsos ! jis kām se mere burā huā, use main ne qabūl kiyā. Ras lāne kī qudrat mujh meṇ na thī, kis liye shahad banāne kī árzu kī thī.

Hāşil is ká yih hai.

Be mahārat agar koī kisī kām meṇ daḥhal kare, to us kī bát jhuṭhī hotī hai, aur wuh ádmion meṇ halkā aur ná láiq hotā hai.

*Jhaṛberī kī tamşıl.**The Bramble.*

Ek jhaṛberī ne kisī malī se kahā, kī Agar koī iṭtiyaṭ se mujhe bágh meṇ lagāe, aur pání se senḥ kar merī kḥidmat kare, to mere phul aur phal ke dekhne kī árzu pādsháh karen. Yih sun, bághbān ne us ko le bágh meṇ achchhī jagah lagáiyā, aur har roz bárbār pání dene lagā. Us ke kánṭe baṛh gae aur mazbuṭ hue. We daraḥt jo uske nazdík the, unke upar talak us kī shákhin phail kar, aur peṛon ko zarar pahunḥāne lagin. Akḥir, áhiste, áhiste, us kī jaṛ ne baṛhkar, sáre bágh ko gher liyā ; kánṭon ke sabab koī us ke pás já na saktá thá.

Hāşıl is ká yih hai.

Bad ádmí ko panāh dekar jitnī kī us kī tauqír kījiye, utnī hī us kī sharārat aur badzātī baṛhtī hai ; aur jitnā us par iḥsán kījiye, utnī hī wuh burāí kartā hai.

Sher, aur Lomrī, aur Bheṛiye kī tamṣil.

The Lion, Fox, and Wolf dividing the prey.

Sher, aur lomrī, aur bheṛiye men dostī thī. Ek roz shikār ke liye sab ke sab nikle. Ittifāqan ek gadhe, aur hiran, aur ḡhargosh ko shikār kiyā. Sher ne bheṛiye se kahā, A, tu taqśim kar de. Us ne kahā, Gadhā tum lo; aur ḡhargosh, lomrī; aur hiran mujh ko do. Sher ne ghuṣṣe hokar bheṛiye kī āṅkhen nikāl līn. Us ke bād lomrī se kahā, Ki tu taqśim kar. Us ne kahā, Taqśim to zāḡhir hai, gadhe ko kal khāiyo, aur hiran shām ko, aur ḡhargosh se bīch men nāshtah karo. Sher ne kahā, Ai lomrī, tu taqśim men to barī dānā hai, yih tu ne kahān se sikhā? Us ne kahā, Bheṛiye kī āṅkhon se.

Bīmār Sher, aur Lomrī, aur Bheṛiye kī tamṣil.

The sick Lion, the Fox, and the Wolf.

Kisī waqt men ek sher bīmār parā, sab darande us kī ādat ko āe, magar lomrī na āī. Bheṛiye ne us kī chughalkhorī kī. Yih ḡhābar lomrī ko pahunch gāī. Sher ne bheṛiye se kahā, Ki jab lomrī āwe, tab mujhe ḡhābar kar denā. Jis waqt ki wuh āī, bheṛiye ne ishārah kar diyā. Sher ne puchhā, Ki itne din tak tu kahān thī? Us ne kahā, Dawā kī talāsh men. Phir us ne kahā, Kyā dawā lāī? Kahā, Bheṛiye kī sāq kā muhrah āp kī dawā hai. Sher ne us waqt changul bheṛiye ke mārā, aur haḡḡī us kī nikālkar khā gayā. Lomrī ruḡḡṣat hūī, aur bheṛiyā pīchhe se, lohu men tar batar, niklā. Lomrī ne kahā, Jab bādshāhon ke pās baiṭhe, to us bāt ko, ki munḡ se kyā nikaltā hai, ḡhiyāl rakhnā zarūr chāhiye.

Kabūtārī aur Kawe kī tamṣil.

The Pigeon and the Crow.

Ek bār kabūtārī aur kawē se pānī ke gaṡhe par jhagrā huā; aur har ek dāwī kartā thā, ki yih merā hai. Aḡhir chīriyon ke qāzī pās gae, aur har ek ne apne dāwī ko bayān kiyā. Us ne

gawáh talab kiyá. Gawah koí lá na saká. Qází nè yih hukm kiyá, ki kabútarí ká hai. Us ne puchhá, Ki mere wáste tum ne kis dalíl se hukm kiyá, aur kawé ko kis wajah se, na dilwáyá ? Qází ne kahá, Ki terá sach mashhúr hai, chunánchih, Arab mein maḡal hai, ki falání kabútarí se sachchá ziyádah hai. Us kabútarí ne kahá, Agar yun hai, to sach yih hai, ki ḡaq kawé ká hai ; aur main wuh nahín, ki jis kí nek ḡhaṣlat mashhur ho wuh us ke ḡhiláf kare. Phir qází ne puchhá, Ki tu ne jhuṭhá dāwí kyun kiyá thá ? Bolí us ne, Pání ko maná kiyá, is liye ḡhuṣṣe mein ákar main ne jhuṭhá dāwí kiyá thá ; lekin rajú karná ḡaq kí ṭaraf bihtar hai, báṭil par isrár karne se, aur yih shuhtrat mere liye hazár chaḡar se bihtar hai.

CHAPTER III.

ANECDOTES.



HĪKA'YAT 1.

The duty of Kings.

Ek Bádsháh ne apne wazír se puchhá, Ki sab se bihtar mere haq men kyá hai? Arz kī, Adal karná, aur raiyat kī parwárish.

HĪKA'YAT 2.

Eating, when proper for the Rich and the Poor.

Ek hākīm se puchhá, ki Waqt kháná kháne ká, kaun sá hai? Bolá, Daulatmand ke taín, jis waqt ishtihá ho; aur faqír ko, jis waqt muyassar áwe.

HĪKA'YAT 3.

Plato's Saying.

Ek shakhs ne Aflátun se puchhá, Ki tum ne bahut barson daryá ká safar kiyá, daryá men kyá kyá ajáib dekhe? Aflátun ne jawáb diyá, Ki yihí ajúbah dekhá, Ki main daryá se kináre pahunchá.

HĪKA'YAT 4.

As you do to others, it will be done to you.

Ek shakhs ne kisi kó be taqṣír mār ḡalá. Log use hākīm pás le gae. Hākīm ne us ke qisás men use top ke munh par urá diyá. Naqal mashhur hai, jo jaisá karegá, so waisá páwegá.

HĪKA'YAT 5.

The five Virtues and Vices of Men.

Admí men pāñch jauhar hain, aur un pāñchon ke pāñch dushman. Pahlá, ilm, us ká dushman takabbur. Dusrá, baḡh-shish, us ká hásid taassuf. Tisrá, aql, us ká adú ḡhuṣṣah. Chauthá, sabr, us ká muḡhálif lálach. Pāñchwán, sach kahná, us ká muḡhálif jhuṭh bolná.

HIKA'YAT 6.

Devotion and Liberality commended.

Ek roz Akbar Bádsháh ne Bírbal se puchhá, Wuh kyá hai jise se Bádsháh ká nám tamán mulkon men shuhrah pakre, aur náját i ákhirat ho? Arz kí, Do chízen, ek íbádat, dusrí khairát.

HIKA'YAT 7.

The Man and the Lion.

Ek sher aur ek mard ne apní taşwír ek ghar men dekhí. Mard ne sher se kahá, Dekhtá hai, insán kí shujáat ko, kaisá sher ko apne tábí kiyá hai? Sher ne jawáb diyá, ki muşauwir ádmí thá; agar sher muşauwir hotá, to aisá na hotá.

HIKA'YAT 8.

Luqman's advice to his son.

Luqmán hakím ne apne beté ko waşíyat kí, ki 'Tu hameshah ek maslah síkh, aur ámal kar, táki jald mewah us ká tu páwe. Bahut ilm inufid nahín hai, jab tak ámal men na láwe. Jo na khaínche, tu, dushman par talwár, to inkár hazár tegh ká rakhtá hai.

HIKA'YAT 9.

Wicked men can be consistent only by being silent on Religion.

Ek roz Imám ne apne yáron ko naşíhat kí, ki Jo koi tum se puchhe, ki KHUDÁ se darté ho, yá nahín? cháhe ki jawáb na do, aur chupke ho raho; is wáste, ki jo kaho, Nahín darté hain, to káfir hoge; aur jo kaho, Darté hain, to jhuthé hoge; kyunki tum-háre ámal rustakáron ke se nahín.

HIKA'YAT 10.

The Miser displayed.

Ek darwesh ne ek baqhíl se kuchh sawál kiyá. Baqhíl ne kahá, Agar ek bát merí qabúl kare, to jo kuchh kahegá karungá. Faqír ne puchhá, Wuh kyá bát hai? Us ne kahá, Mujh se kabhí kuchh mat máng, uske siwá, jo kuchh tu kahegá, so mánungá.

HIKA'YAT 11.

The fulfilment of a bad promise avoided.

Ek ne ek se yih shart kī thī, Ki agar main bāzī na jītun, to ser bhar gosht mere badan se tarāsh len. Aisā huā ki us ne bāzī na pāī. Ḥarīf ne kahā shart adā kar. Us ne na mánā. Dono qāzī pās nālīshī gae. Qāzī ne mudāī se farmāyā, Māf kar. Us ne inkār kiyā. Qāzī ne barham hoke kahā, ki Tarāsh le ; par jo ek ser se ek ratī ziyādah kātēgā, to sazā pāwegā.

HIKA'YAT 12.

The saying of Titus Vespasian.

Rúm ka Pādsháh, ki us ká nám Taiṭas Vispeshiyān thā, hameshah, roz námchah dekhtā, aur ḥisāb kartā thā, guṣashtah umr ke amāl ká. Jis roz dekhtā, ki koī nek kām nahīn huā, dastkhāt kartā, ki Yih din ham ne muft khoyā, ākhirat ke ṣakhīre ke wāṣṭe nek nāmī ká tukhm na boyā.

HIKA'YAT 13.

What youth ought to learn.

Ek ádmī ne ek ḥakīm se puchhā, ki Kaun ilm bihtar hai pahle laṅkon ke sikláne ke liye. Us ne jawāb diyā, ki Wuh ilm zarur hai, jis kī ḥājat hotī hai jawānī ke waqt men. Dusre ádmī ne kahā, ki Sikhā laṅkon ko wuh chíz, ki jis ke muwāfiq chalen, aur jab we baṛe hon, tab us ke mutābiq kām karen.

HIKA'YAT 14.

The Miser refusing his Ring.

Ek shakhs, kisī baḥlīl se dostī rakhtā thā. Ek din use kahrā, Main safar ko jātā hun ; apnī anguṭhī mujhe de, to main apne pās rakhun ; jab us ko dekhungā, tujh ko yād karungā. Us ne jawāb diyā, Jo mujhe yād rakhā chāhte ho, to apnī ungli ko khalī dekhkar yād karnā, ki falāne shakhs se anguṭhī māngī thī, us ne na dī.

HIKA'YAT 15.

The Remembrance of justice and oppression eternal.

Abúzar chamhar ḥakím se kisí ne puchhá, ki Admí kí jins se hameshah kaun zindah hai. Jawáb diyá, Do shaḡḡḡ ; ek ádil, dusrá ḡálim. Har ḡḡás o ḡm meṇ kyá ḡhub maḡal mashhúr hai, ki ádil aur ḡálim kisí ḡarah se nahín marte. Ek bhalái kí jihat se, dusrá burái ke sabab se.

HIKA'YAT 16.

The advantages of Sovereignty.

Kahte haiṇ, ki Bádsháh Chín ne Iskandar se puchhá, Lazḡḡat saltanat meṇ kis chíz se pái tu ne ? Kahá us ne, Tín chízon se ; pahle, dushmanon ko maḡhlúb karná ; dusre, doston aur hawá ḡhwáhon ko sarfaráz karná ; tisre, muḡtájon kí ḡájat barlána. Siwáe us ke jo aur lazḡḡat hai, so iḡtibár nahín rakhtí.

HIKA'YAT 17.

The Physician's Advice.

Naḡl hai, ki ek ḡakím bemár huá ; bahut log us ke iyádat ko áe, aur der talak baiḡthe rahe. ḡakím un se bahut ná ḡhush huá. Ek ne un meṇ se kuchh dariyáft kiyá, aur kahá, ki ḡakím sáḡib, kuchh hamen naḡíḡat karo. Kahá, ki Agar kisí kí iyádat ko jáye, to der tak na baiḡthe.

HIKA'YAT 18.

Pride mortified.

Ek din koí maḡhrúr apne taín kahtá thá, Jo kuchh zamín ásmán meṇ hai, so sab mere wáste hai ; mujhe ḡḡudá ne bahut bará paidá kiyá hai. Is meṇ ek machchhar us kí náḡ par á baiḡthá, bolá, Tujhe ḡharúr na cháhe ; kyunki jo zamín ásmán meṇ hai, ḡḡudá ne tere liye banáyá hai, aur tujhe merí ḡḡáḡir. Tu náhín jántá, ki main tujh se bhí bará hun ?

HIKA'YAT 19.

The Industrious and Idle Youth.

Ek daulatmand ke do larke the. Ek ká nám Faqírálláh, dusre ká Amírálláh. Jab wuh mar gayá, to báp kí daulat un donon ne nişfá nişfí kar lí. Faqírálláh to thoře dinon men apne hisse kí daulat áish o aşhrat men khokar faqír ho baiþhá. Aur Amírálláh apná mál saudágari se chauguná barháke amír ho gayá. Pas, lázim hai, ki jo koi mál páwe, to use saudágari se barháwe.

HIKA'YAT 20.

Kings have no cause to complain of the instability of Fortune.

Naql hai ki ek roz Bahlúl díwánah Hárún rashíd ke pás áyá, aur us ko mutafakkir dekhkar kahá, Ki sabab itní fikr ká kyá hai? Hárún ne kahá, Dunyá kí bewafái se mutafakkir hun. Us ne kahá, Tujh ko yih andeshah kuchh zarúr nahin hai; agar dunyá wafádár hotí, to yih Bádsháhat tujh tak na pahunchtí.

HIKA'YAT 21.

The best friends and worst enemies of Satan described.

Kahte hain ki řśá Ālaih-is ne Iblís se puchhá, Ki tu kis ko dushman, aur kis ko dost jántá hai? Kahá, Fásiqi jawánmard ko dushman, aur záhidi bakhíl ko, dost. Bole, Kiswáste? Kahá, Agar fásiqi jawánmard ko ap tambíh karen, to wuh tumhári hidáyat qabul kare, aur donon jahán se fáidah uþháwe; aur záhidi bakhíl buþhl kí nahúsat se káfir o gumráh hotá hai, aur donon álam men ranj khainchtá hai.

HIKA'YAT 22.

The advantages of Learning.

Do áshná apne shahr se, tabáh hokar, kisi mulk men gaé. Jo parhá thá, so larke parháne lagá; aur jo hunar jántá thá, so apná peshah karne lagá. Ittifáqan, we donon bémár pape; jo parháthá, so us hálat men parhátá thá, aur paise paidá kartá thá; aur jo hunarmand thá, so máre muflisí ke martá thá; kyunki wuh to

leṭe leṭehí paṛhá saktá thá, aur is ká kám, be háth páñw ke hiláe ho na saktá thá. Pas kásim hai ki paṛhná síkhe, ki yih sab se bihtar hai.

HIKA'YAT 23.

Gaming the worst of Vices.

Ek Bádsháh ne tén shaḡḡe ko bulákar puchhá, Ki tum kyá kám karte ho ? Ek ne kahá, Ki main chor hun, chori khub kartá hun. Dusre ne kahá, Ki main sharábi hun, sharáb khub pítá hun. Tisre ne aṛz ki, Ki jahánpanáh, main jawári hun, jawá khub kheltá hun. Agar farmáye, to ek dáwan men apki sári saltanat lagá dun. Bádsháh ne chor aur sharábi ki ján baḡḡshí ki, aur us jawári ki gardan mári.

HIKA'YAT 24.

Cheating detected.

Ek shaḡḡe ke ghar men rupaye ká torá gum huá thá. Us ne qázi ko khabar dí. Qázi ne ghar ke sab ádmiyon ko ṭalab kiyá, aur ek ek lakṛi, ṭul men barábar, sab ke hawále ki, aur kahá, Ki chor ki lakṛi ek ungal baḡḡ jáegi. Tis píchhe sab ko ruḡsat kiyá. Jis ne chori ki thí khauf se ek ungal lakṛi káṭ ḡalí. Dusre roz qázi ne sab ki lakṛiyan dekhín. Chor ko pahchána, us se rupaye liye, aur sazá dí.

HIKA'YAT 25.

The Impertinent Man reproved.

Ek shaḡḡe likhtá thá, ek begánah ádmi us ke nazdík baiṭhá huá khaṭ ko dekhne lagá. Tab us ne khat men likhá, ki Ek aḡmaq mere pás baiṭhá huá, khaṭ paṛhtá hai ; is liye main kuchh ráz nahín likhtá hun. Us ne kahá, Ki kyá tu mujh ko aḡmaq jántá hai ! kyun apná bhed nahín likhtá ? Main ne terá khaṭ nahín paṛhá. Kátib ne jawáb diyá, Agar khaṭ nahín paṛhá, to kis taraḡ málum kiyá, ki main ne aisá likhá hai. Wuh bahut sharmindah huá.

HIKA'YAT 26.

The Frugal youth and the Spendthrift.

Ek bará saudágar thá, us ke do bete the. Thoré dinon men wuh saudágar mar gayá. Báp kí daulat donon ne bánt lí. Ek ne do tín mahíne men apní sab daulat urá dí, bure ádmíyon kí salásh se. Dusre ne saudágari ikhtiyár kí, bhale ádmí ke kahne se. Ek faqír huá, dusrá daulatmand. Pas, jo koí bhale kí bát mánegá, us ká bhalá hogá; aur jo koí bure kí mánegá, us ká burá hogá, jaisá un donon ká huá.

HIKA'YAT 27.

Friendship destroyed by elevation in rank.

Kisí ko Bádsháh ke yahán se bará kám milá. Yih khush khabri sunkar, us ká dost mubárákbád dene ko, ek din us ke ghar áyá. Us ne apne dost se anjân hokar puchhá, Tum kaun ho, yahán kyun áe ho? Wuh gharíb niháyat khafif huá, aur kahne lagá, Kyá mujhe tum nahín pahchánte ho? main tumhárá qadím dost hun. Suná thá ki andhe hogáe ho, is liye tumhári khabar ko áyá thá, so dekh chalá.

HIKA'YAT 28.

The termination of vain delights.

Ek roz kaí shakhé ápas men muttafiq ho, kisí bágh men jákar áish áshrat karne lage. Béd do chár gharí ke, ek un men se rukhsat hone lagá. Mání hue, aur kahá, Ki ek sáat tawaqquf kar, ki ham bhí chalte hain. Us ne na máná, chaláhi gayá. Akhir we bhí apne makán ko chale gae. Phir us ke dil men áyá, to wahán chalá áyá, dekhá, ki jahán jám i mul chalte the, wahán piyále tute paré hain, aur shishe khálí; tab us ne yih shíar parhá:—

“Gayá waqt phir háth átá nahín,
Sadá áish daurán dikhátá nahín.”

HIKA'YAT 29.

The Monarch's pride mortified.

Ek roz Hárún-rashíd Bádsháh ke muḡh par makkhí ánkar baiṭhí; wuh diḡ huá, aur apne ek muṣáḡib se puchhá, Kí ḡhilqat makkhí kí Ḥaqtálá ne kis wáste baṅáí ? Us ne kahá, Jahánpanáh, mu-takabbaron kí naḡhwat toṛne ko. Bádsháh sunkar chup ho rahá,

HIKA'YAT 30.

The considerate Man.

Ek shaḡḡḡ har roz chhah roṭiyán ḡharid kartá thá. Ek dost ne is se puchhá, Kí chhah roṭiyán kyá kartá hai ? Is ne kahá, Ek rakhtá huṅ, ek dál detá huṅ, do pher detá huṅ, do qarḡ detá huṅ. Dost ne kahá, Main yih muṣammá nahín samjhá, ááf kah. Us ne jawáb diyá, Ek roṭí jo rakhtá huṅ, is ká yih maṡlab, kí main khátá huṅ ; ek roṭí merí sás khátí hai, wuh dál dene men dáḡhil hai ; do jo wápis kartá huṅ, us se yih murád, kí má báp kháte hain ; do roṭí jo beṭe kháte hain, wuh qarar detá huṅ.

HIKA'YAT 31.

Alexander's manner of bestowing gifts.

Ek din Sikandar ne apní majlis men kahá, Kí jis ne jo mujh se mángá so páyá, koí maḡrúm nahín gayá. Ek shaḡḡḡ ne árḡ kiyá, kí Ai ḡhudáwand, mujhe ek diram darkár hai, ináyat kar. Sikandar ne farmáyá, Pádsháhon se chhoṭí chíz kí darkhwást karná be adabí hai. Us ne iltmás kiyá, kí Bádsháh ko ek diram ke dene se shaḡam áttí hai, to ek mulk mujhe baḡhshiye. Sikandar ne kahá, Tu ne do sawál bejé kie ; pahlá, mere martabe se kam ; dusrá apní qadar se ziyádah. Wuh lájawáb aur sharmindah huá.

HIKA'YAT 32.

Singular artifice.

Ek shaḡḡḡ siwá ek ghoṛe ke aur kuchh nahín rakhtá thá. Us ne us ghoṛe ko iṣṡabal men báñdhá, par is ṡarah, kí agáṛí kí ṡaraf pichhharí kí ; aur shahr men manádé dí, kí ájab tamáshá ! dekho, kí dum kí jagah ghoṛe ká sir hai ! Shahr ke log jamá hua. Wuh shaḡḡḡ kuchh naqd letá, tab ádmíyon ko iṣṡabal men jáne detá. Jo koí ṡawile se phirtá, sharam se kuchh na kahtá. Wuh muḡlis thá, us ne us baháne apná kám karliyá.

HIKA'YAT 33.

The two Painters.

Do muṣauwiron ne ápas meṇ kahá, ki ham donon taṣwír kain-chen, dekhen, kaun achchhí khainchtá hai ? Ek ne angur ke ḡho-she kí shabáh khainchí, aur darwáze par laṭká dí ; chirýán us par chonch márne lagín. Dekhne-wále bahut ḡhush hue. Ek din log dusre ke ghar gae, puchhá, ki Tum ne kahán taṣwír khainchí hai ? Usne kahá, Ki is parde ke píchhe. Muṣauwir ne parde par báth rakhá, samjhá, ki pardah nahín, díwár meṇ parde ká naqsh khainchá hai. Tab us muṣauwir ne kahá, Tumbáre kám se chirýán ne fareb kháyá, aur merí naqáshí se tum ne !

HIKA'YAT 34.

The Logician and the Swimmer at sea.

Ek kishṭí meṇ do shakhṣ sawár hue ; ek un meṇ mantiqí thá, dusrá pairák. Mantiqí ne pairák ko puchhá, Kaho, yár, tum ne kuchh ilmi mantiq ká bhí síkhá hai, ki nahín ? Wuh bolá, Ki main ne abtak mantiq ká nám bhí nahín suná, síkhne ká to zikr kyá hai ? Sunkar afsos karne lagá, ki tum ne apní ádhí umr jihálat ke daryá meṇ ḡubáí. Itne meṇ ṭufán namudár huá. Pairák ne ṭhaṭholí se mantiqí ko kahá, Kaho, ṣáhib, kuchh pairná bhí áp ko áté hai, ki nahín ? Yih bolá, siwá mantiq ke nahín. Phir usne haif khákar kahá, Ki tum ne apní sárí umr barbád kí.

HIKA'YAT 35.

The Darwesh, the Grocer, and the Judge.

Ek darwesh baniye kí dukán par gayá, aur saude ke liye shitábí karne lagá. Baqqál ne gálí dí. Darwesh ne ek jutí us ke sir par mári. Us ne kutwál se nálísh kí. Kutwál ne faqír se puchhá, Ki baniye ko kis wáste mára ? Faqír ne kahá, Ki us ne dushnám dí thí. Kutwál bolá, Ki tujh se baṛí taqṣír huí, par faqír hai, is liye siyásat nahín kartá hun ; já, áṭh áne faryádi ko de ; tere qaṣúir kí sazá yihí hai. Darwesh ne ek rupayá jeb se nikálke háth meṇ diyá, aur ek páposh kutwál ke sir par márkar, yih kahá, Ki agar aisá inṣáf hai to áṭh, áṭh áne donú bánt lo.

HIKA'YAT 36.

The diligent and indolent Boy.

Jo dáná laṛká hai, apní kitáb apne ghar men be-kahe paṛhtá hai. Aur laṛká nádán apní kitáb ko khel ke waste táq par dāl rakhtá hai, agarchih us ke má báp us bad chál se hazár maṇṇ karen. Pahlá laṛká us aqíl ghoṛe kí ṭaraḥ hai, kí jis ke waste koṛá zarúr nahín. Aur dusrá us kḥachchar munḥ zor ke harábar hai, jo lagám nahín mántá. Gharaṛ, ek laṛká, jo sach puchho, to goyá sambúr ke shahd ke pichhe hai, aur us ke nesh kí ṭaraḥ naṣar nahín kartá. Aur dusrá náchíz tatlí ke pichhe daṛtá hai, aur yunḥín, apní miṇnat ko, sirf us ke rangín paron par, barbád detá hai.

HIKA'YAT 37.

Two Women quarrelling for a Child.

Do aṛaten, ek laṛke ke waste ápas men jhagrá kartí thín, aur gawáh nahín rakhtín. Dono qázi ke pás gain aur inṣáf cháhtín. Qázi ne jallád ko buláyá, aur farmáyá, kí Is laṛke ke do tukre kar, ek ek dono ko de. Ek aṛat, yih bát sunteḥí, chup rahí, dusrí ne faryád shurú' kí, kí Kḥudá ke liye mere laṛke ko do tukre mat kar, main laṛká nahín cháhtí hun. Qázi ko yaqín huá, kí laṛke kí má yihí hai; laṛká use sipurd kiyá, aur dusrí ko koṛe márke nikál diyá.

HIKA'YAT 38.

The Thieves detected.

Ek shahr men ruí ká dher chori gayá thá. Ruí-wálon ne Pádsháh se nálish kí. Pádsháh ne harchand tajassus kiyá, par ek chor na páyá. Ek amír ne aṛz kí, kí jo ijázat ho, to main choron ko pakṛun. Pádsháh ne hukm diyá : amír ne shahr ke sab rahnewálon ko, ziyáfat ke baháne, apne ghar buláyá. Jab sab jamá hue, amír us majlis men gayá, aur sab ke munḥ kí ṭaraḥ dekhke bolá, Kí kyá ḥarám záde aur beháyá ádmí hain, kí ruí churái hai, aur pháhe ruí ke unkí dáṛhiyon men lage hain, aur merí majlis men áe hain ! Kitne logon ne wahín apní dáṛhí jháṛí : málum huá, kí we chor hain. Pádsháh ne amír kí hikmat par áfrín kí.

HĪKA'YAT 39.

Trial of youthful Sagacity.

Do larke bhūkhe piyāse kisī ke yāhān gae. Us ne har ek ke shāur kī āzmāish ke waste, ek taraf mez par kuchh sharāb aur misrī rakh dī, aur dusrī taraf thorā thandā pānī aur rukhī rotī. Aqlmand larke ne rotī aur pānī se apne peṭ ko bharā, aur piyās ko bujhāyā. Aḥmaq larke ne sharāb kā lāl rang, aur misrī kī miṭhās jo dekhī, bahut raghbat se us ko piyā aur khāyā. Par fāidah kuchh na huā, balki us kī piyās ziyādah huī. Magar apnā peṭ khālī hawā se bharā huā pāyā. Lekin apnī chūk kī ilāj na kar sakā, kyunki waqt guṛar gayā thā. Sach hai, ki bahut chīzen, bazāhir, khubtar hain aur bāṭin meṅ ḥāsil unkā thorā hai. Chanān-chih phulnā gulāb kā sāth rang aur boke, agarchih kḥushnumā hai, lekin phulnā ghās kā insān ke ḥaq meṅ dahchand mufid hai.

HĪKA'YAT 40.

The Courageous and the Fearful Youth.

Ek larke ne tafāwut se dekhā, ki chaman ke kināre par ek phul, nihāyat kḥush rang phul, rahā hai. Jab larkā us ke nazdik pahunchā, to us gul kī kḥush bo aur rang ne, yāhān tak lubhāyā, ki be-ikhtiyār us ke torne kī khwāhish us ke dil meṅ paidā huī. Jonhīn apnā hāth us ke patton tak pahunchāyā, wunīn usko bahut se kāṅṭe, patton ke niche nāṛ āe. Māre dhashat ke hāth khainch liyā, aur khālī hāth chalā gayā. Ittifāqan, uskā chhoṭā bhāī dur se dekhtā thā, us bāt ko daryāft kar gayā. Agarchih umr meṅ chhoṭā thā, par dil kā barā, un kāṅṭon se na ḍarā. Bedhārak phul tor liyā, balkī sāth uske ek aisā phul bhī tuḥfā hāth āyā, ki jitnā us phul ke torne meṅ dukh sahā thā, so bhī dil se bhulā diyā. Pas, jo shakḥs ki kāṅṭon ke ḍar se phul na le sakā, us kā dimāgh kab muṭṭar huā, aur kyā phal usne pāyā?

HĪKA'YAT 41.

Love of the Marvellous reproveth.

Ek Bādshāh wazīr ke sāth sair ko gayā thā. Gehūn ke daraḥt admī ke qad se lambe dekhke mutājjab huā, aur bolā, Ki aise buland daraḥt gehūn ke kabhī nahīn dekhe. Wazīr ne aṛz kiyā, Ki mere waṭan meṅ hāthī ke ḍil barābar hote hain. Bādshāh

muskuráyá. Wazír ne jáná ki Bádsháh ne mere qaul ko darogh samjhá usí se hanzá. Akhíř ghar pahunchtehí, us ne wañan ke logon ko likhá, ki thoře daraḡht gihun ke bhejwá do; khaṡ pahunchte tak faṡal ákhir ho gai. Ek sál ke bád gehun ke daraḡht wahán se áe. Wazír Bádsháh ke ḡuzúr meñ le gayá. Bádsháh ne sab istifasár kiyá. Us ne ařz kí, Ki pársál maiñ ne kahá thá, ki gehun ke daraḡht háthí ke barábar lambe hote haiñ, tab jahán-panáh hanse the; apní bát kí taṡdīq ke liye láyá hun. Bádsháh ne farmáyá, ki ab maiñ ne báwar kiyá, par hargiz kisí se aisí bát mat kah, jo ek baras ḡuṡarne ká bád iṡtibár kí jáwe.

HĪKA'YAT 42.

The faithful Servant.

Kahte haiñ ki Sulṡán Maḡmúd Ghaznawí Ayáz ko bahut dost rakhtá thá. Ḥasad ke sabab, sab Amíron ne Bádsháh se kahá, ki Ayáz har roz akelá jawáhir-kháne meñ játá hai, málum hotá hai, ki kuchh churátá hai, nahín, to jawáhir-kháne meñ us ká kyá kám hai? Bádsháh ne farmáyá, Ki jab áñkh se dekhun tab báwar karun. Dusre din logon ne Sulṡán ko khabar dí, ki Ayáz jawáhir-kháne meñ gayá; Maḡmud ne fauran jharoke se jhánká, dekhá, ki Ayáz ne ek sanduq kholke puráná, mailá kaprá pahiná hai. Bádsháh makán ke andar gayá, Ayáz se puchhá, Ki aise kapre kyún pahine? Us ne ařz kí, Ki jab maiñ ḡuzur kí bandagí meñ na thá, aise kapre pahintá thá, ab kḡudáwand ki ináyat se nafís poshák muyassar hai; is liye puráná jámah har roz pahintá hun, ki apní qadím ḡálat farámosh na karun, aur Bádsháh kí niṡamat kí qadar samjhun. Sulṡán ko yih bát pasand áí, usko chhátí se lagáyá, aur us ká maṡtabah baḡháyá.

HĪKA'YAT 43.

Filial Affection.

Ek martabe ek ke ghar meñ baří ág lagí, cháron ṡaraf lúká uřne lage. Gharwále do bhái the, aur un ke má báp niháyat ṡáíf, ki hilne kí ṡáqat nahín rakhte the, aur us ág se bach nahín sakte, balki kḡauf se kámpṡe the; we do bhái us muṡibat meñ ḡairán. Ek ne irádah kiyá, ki ghar se asbáb báhir nikále. Tab, unhon ne ápas meñ yih kahá, Ki kahán páweñge ham aisí

beshumár daulat, jis se ham ne zindagání páí? *Āo*, asbáb chhoṛke, un ko nikál láweṇ. Yih bát kahke, ek ne báp ko káṇdhe par chaṛhá liyá, aur dusre ne má ko, aur us ág se bachákar un ko ek jagah meṇ baiṭhá diyá; aur kisi chíz ká kḥiyál na kiyá; sab asbáb jal gayá. We kaise dándár the! un ke kám se ham samajhte haiṇ ki dunyá meṇ má báp kí kḥidmat se koí kám baṛá nahíṇ.

HIKA'YAT 44.

The two Travellers.

Do shaḵḥḥ báham hokar nikle, ki kisi dur mulk meṇ já rahe. Thoṛe dinon ke bích, ek mulk meṇ já pahunche. Ek ne dariyáft kiyá, ki diljamái aur kḥubí ke sáth, jo yahán kí rahe, to zarúr hai pahle yahán ke rakne-wálon kí zabán síkhe; gharaz, us ne síkhi. Dusrá itná maghrúr thá, ki awám allás kí zabán ko, ḥiqárat se, na síkhá, širf darbári aur álimon kí zabán taḥsil kí. Qazakár, bád kaí baras ke, donon kisi basti meṇ áe; wahán kí bhákhá aur us mulk kí zabán ek thí, par wahán ke rahne-wálon ne hangámh machákar ghair mulk ke ḥákimon ko qatl kar-dálá thá. We donon musáfir jude jude makánon meṇ bázár ke bích the, ki un kḥuniyon ne unheṇ pakṛá aur alag le jákar, ek se puchhne lage, ki Tumhárá yahán kyá kám hai? Jis ne muḥáwarah awám ká síkhá thá, kḥubí se jawáb diyá, us ko unhon ne salámat chhoṛá. Aur dusre musáfir ne, jo širf ḥákimon kí zabán se jawáb diyá, us amboh ne jalkar kḥafgí se, sir us ká káṭ dálá.

HIKA'YAT 45.

Great regard to exteriors reproved.

Ek dánishmand ek shahr meṇ wárid huá, suná, ki yahán ek baṛá saḵhí hai, sab musáfiroṇ ko kháná khilátá hai. Dánishmand phaṭe, puráne kapron se us ke ghar gayá. Us ne kuchh iltifát na kiyá, balki bát bhí na puchhí. Dánishmand sharmin dah hoke phir áyá. Dusre din pákízah kapre kiráe mangwá pahinke, us ke ghar gayá. Us ne dekhtehí lambí tázím kí, apne pás biṭháyá, aur laṛíz kháná mangwáyá. Jab dastarkḥwán par baiṭhá, dánishmand luqme apne kapre meṇ rakhne lagá. Tab us ne puchhá, Ki yih kyá ḥarkat hai? Dánishmand ne jawáb diyá, Ki kal

purane kapre pahine hue áyá thá, farah tám nahín páyá. Añ málum huá, ki yih nafis khána is kapre ke sabab se milá hai. Sháhib i khána bahut sharmáyá.

HIKA'YAT 46.

The man who fell among Thieves.

Ek ádmí sair kartá huá, Aurshalim se hoke Iráho ke taín gayá; nágahán choron se muláqát hui. Unhon ne us ko aisá mára, ki qarib marne ke huá, aur us ká asbáb lútké bháge. Thorí der ke bád ek mutaqqí ádmí us ráh se guzrá, us ním murde musáfir ko dekh dusrí ráh se chalá gayá. Thorí der píchhe ek ádmí aur áyá, us ne bhí dusrí taraf ká rastá liyá. Akhir ko, ek shakhsh, ki us ke mizáj men niháyat rahm thá, us adhmue ke nazdik gayá, aur us kí khastah hálí dekh mihrbání se bolá, ki Afsos hai; choron ne is ko aisá zakhmí kiyá, ki tamám badan se khun jári hai. Aur us ko uthá zakhmon par marham kí patṭi lagáí. Bád us ke, us ko apne chár pái par dálke ek saráe men pahuncháyá, aur bañi khabardári kí. Subah ke waqt, do roz píchhe, wahán ke zamíndár ko kuchh dekar yih kahá, Ki is kí khub khabardári kíjiyo, ki kisi taráh kí tasdiq na páwe, yahán tak ki agar ziyádah kharch howe, daregh na kíjiyo, jab main phirke áungá sab adá karungá. Tum is hikáyat se síkho mihrbání aur shafaqat karná un par jo ranj men giriftár hain.

HIKA'YAT 47.

The saying of Cicero.

Zamáni peshín men ek shakhsh Sísiro nám, munshif, aur álim, aur rást-báz mashhúr thá. Ílm kí taḥsíl men bahut koshish kartá, aur us kí aql aur dánish ko sab bihtar jánte the. Us ká qaul yih thá, ki Siwáe ílm ke, aur koí chíz aisi nahín, jo Khudá kí ráh dikháwe, aur ádmiyon ke haq kí taraf pahuncháwe. Jo koí ílm se khálí hai, wuh sab chíz se khálí hai. Bhasurat ílm besh bahá hai sab chíz se. Ham nahín jánte hain, ki wuh ádmí kyunkar khush hai, jo ílm se wáqif nahín, aur wuh din apne sustí men guzartá hai. Jaisá ki be-zahr ká sámp sab kí nazaron men haqir hotá hai, waisáhi, jo ílm se ári hai, be-tauqir hai. Wuh paidá huá hai sirf zamín kí tasdiq dene ko. Bhalon kí suḥbat

ko bad jánkar, wuh zarúr bad maáshon men rahagá, aur bad ráh chalegá, aur sab ke nazdík, ákhir ko, mardúd hogá. Dáná aur nekbakht ádmí ká nishán yih hai, ki dáná saí kartá hai ilm ke sikháne men, aur razá-joi men, un kí, jo us ke iláqe men hai.

HIKA'YAT 48.

Æsop's advice to his master.

Kahte hai ki ek martabe, Luqmán ke sháhib ne use kahá, Ki falání khet men jau bo. Luqmán ne us zámín men chiná boyá. Luqmán ká málík us jagah men gayá, aur harí khetí dekh Luqmán se bolá, Ki main ne tujh se kahá thá, Is khet men jau bo : kis wáste tu ne chiná boyá ? Luqmán ne jawáb diyá, Is umed par main ne chiná boyá, ki jau phalegá. Málík ne kahá, Yih kyá bendí samajh hai, kahín aisá hotá hai ? Luqmán ne farmayá, Ki tum hameshah dunyá kí khet men gunáhon ká bij bote ho, aur gumán rakhte ho, qiyámat ke din sawáb ká phal páoge. Is sabab se main ne bhí khiyál kiyá, ki is chine se jau paidá hongé. Baní Isráíl is bát se sharmindah hue, aur Luqmán ko, us ke sháhib ne ázád kiyá. Yih báten bhí Luqmán kí farmáyá hui hai, ki nádán harchand khubśúrat ho, us ke sáth shubat na rakhá cháhe ; kiswáste, ki talwár agarchih dekhne men su dāul hai, par kām us ká burá hai. Jo koí achchhí kō rakhtá hai, begāne us ke dost hote ; aur bad kō wāle ke yigāne dushman ho jāte hai.

HIKA'YAT 49.

An artifice to get money restored.

Ek shakhs ne bahut sá mál ek šarráf ko supard kiyá, aur áp safar ko gayá. Jab phir áyá šarráf se taqázá kiyá. Us ne qasín khái, ki Tu ne mujhe nahín sompá hai. Muddái ne qázi ko ittilá kí. Qázi ne taammul karke kahá, Ki kisú se mat kahiyo ki faláná šarráf merá mál nahín detá ; main tere mál ke liye ek tadbír karungá. Dusre din qázi ne us šarráf ko buláke yih kahá, Ki mere pás bahut kām hai, akelá nahín kar saktá hun ; cháhtá hun ki tujhe apná náib karun, kiswáste ki tu bará ímándár hai. Šarráf ne qabul kiyá aur bahut khus huá. Jab wuh apne ghar

gayá, tab qází ne muddái se kahá, Ki ab mál kí darḵhwást ṣarráf se karo, albattah dega. Wuh shaḵḥṣṣ ṣarráf ke ghar gayá. Ṣarráf ne us ko dekhtehí buláyá, ki Ají; idhar áo, bhale áe, main tumhárá mál bhul gayá thá, aglí rát mujhe yád áyá. Ḳhulásah yih hai, ki mál us ká pher diyá, aur niyábat kí tamá se qází pás gayá. Qází ne farmáyá, Ki áj main ne Pádsháh ke darbár men suná ki Pádsháh tujh ko baṛá kám diyá cháhtá hai. Ḳhudá ká shukr kar, tu rutbah alí páwegá; main dusrá náib talásh karungá. Aḵhir qází ne is baháne us ko ruḵḥṣat kí.

HIKA'YAT 50.

The King and his Viziers.

Ek Bádsháh ne apne wazír aur mírbāḵshí se ṣaláḥan puchhá, Mál aur lashkar ke jamá karne men merí aql kuchh kám nahín kartí; agar mál jamá karun, to lashkar nahín rahtá; aur jo fauj rakhun, to daulat nahín rahtí. Wazír ne aṛṛ kí, Ḳhudáwand, daulat jamá kíjiye; jo fauj na rahegí, to kuchh nuḡsán hahín, kyunki jab zarúr hogí rakh líjegá. Jo merí bát ka, áp ko íatibár na ho, to us kí yih dalíl hai; ki ek bartan men thorá shahd rakhwá díjiye, abhí hazáron makhhiyán gird us ke á jamá hongí. Jonhín shahd ká básan rakhwádiyá, lákhon makhhiyán, bát kahte hí, us ke álapṭiyán. Tab us ne kahá, Ki dekhiye, ḥazrat, jo fidwí ne aṛṛ kí thí, so ápne dekhá. Phir mírbāḵshí ne kahá, Agar merí aṛṛ suniye, to fauj rakhiye, jo waqt par kám áwe, us waqt mál hargis kuchh fáidah na karegá; agar áp ko yaqín na ho, to merí bát ko imtiḥán kar líjiye. Ek hándí men shahd rát ko is jagah rakhwá díjiye, jo makhhiyán us par áwen, to merí bát jhuṭh; aur jo nahín, to sach hai. Us ke kahne bamujab, rát ko shahd ká básan jo rakhwáyá, to ek makhhí bhí na áí. Ḳhulásah is ká yih hai, jab apní fauj apne qabṛe se gaí, phir roz siyáh men mál bhí ḵharch kíjiye, to waisí muyassar na hogí.

HIKA'YAT 51.

The diligent and indolent Scholar.

Do laṛke nau jawān ekhī sāth ḡl̄m sīlkhn̄e lage. Ek laṛkā un meṇ bahut achchhā nekbakht thā ; ustād jo sabaq use paṛhā detā, so yādkar letā, aur apnī kitāb, apne ghar meṇ, paṛhā kiyā kartā. Dusrā ghāṡil, baṛā sharīr thā, jo apne ham aṡīr kī mīḡnat par hansā kartā thā, aur hameshah yih bāt apne ham maktab se kahā kartā thā, ki Tu gadhā hai. Wuh use akṡar yih jawāb diyā kartā, Yār, thore dinon meṇ dekhā chāhe, kyā ho ? Aḡhir, imtīhān kā roz ā pahūṡchā ; un donon ko ḡl̄m ke daryā meṇ pairne parā. Dānā laṛke ne us aḡmaḡ ko bahut pīchhe jīhālāt ke ḡḡrdāb meṇ, sharam se ḡubte hue, chhoṛā, aur pukārne lagā, Ki yār, jo tumhāre ḡhiyāl meṇ bewaḡf naḡar āte hain, so we akṡaron ke nazdīk aḡlmand ho niklenge ; aur jo aise waḡt tum ne sikhā, to tumhāre kāṡm nahīn āne kā lāḡṡīl hai. Agar apne ham jolī par, ab ham bhī ṡhahṡhe māreṇ, to hamārī bāzī hotī, mawāḡiq us maṡal ke, ki “jo jīte so hanse.” Lekin dānāon ke nazdīk nihāyat baīd hai, kyā dostī, aur kyā aḡl se aisī ḡālāt meṇ, afsos kī jagah, tazḡhīk karnā. Ab main apnī bāt ko mauḡf karuṅgā, us naṡīḡat aur kahāwat se, ki honā ek ḡhubī kā, der kar, bihtar hai, na hone se ; aur jitnī jaldī ho sake, bure kāṡm ko chhoṛ kar bhale kī ṡaraf ānā achchhā hai.

HIKA'YAT 52.

Money regained by artifice.

Ek dānishmand hazār dīnār ek aṡṡār ko supard karke safar ko gaya ; ek muddat ke bād phir āyā, aur rupaiye aṡṡār se māṅge. Aṡṡār ne kahā, Tu jhuṡhā hai. Aḡhir guṡtḡo baṛhī, bahut log jamā hogae. Sabhon ne dānishmand ko jhuṡhā ṡhahrāyā aur kahā, Ki yih aṡṡār baṛā diyānatdār hai, us ne kabhī ḡhiyānat nahīn kī ; agar tu us se uljheḡā, to sazā pāweḡā. Dānishmand chup rahā, aur sawāl us maṡlab kā, Bādshāḡ ko guṡṡrānā. Bādshāḡ ne farmāyā, Ki tīn roz us kī dukān pās baiṡh, us se kuchh na kah ; chauthē dīn main us ṡaraf āuṅgā aur tujhe salām karuṅgā ; salām ke jawāb siwā mujh se kuchh na kaḡiyo ; jab main wahāṇ

se chalá jáun, attár se rupaiye mángiyo, aur jo kuchh wuh kahe mujh ko ittílá kariyo. Dánishmand ne waisáhi kiya; chauthe roz Bádsháh kí sawári udhar gai. Dekhtehí Bádsháh ne dánishmand ko salám kiyá, us ne salám ká jawáb diyá. Bádsháh ne kahá, ki Ai bhái, kabhú mere pás nahín átá hai, aur mujh se kuchh apná hál nahín kahtá? Dánishmand ne zará sir hiláyá, aur kuchh na kahá. Attár dekhtá thá aur dartá. Jab Bádsháh kí sawári nikal gai, attár ne dánishmand se kahá, Ke jis waqt tum ne mujhe rupaiye sompe the, main kahán thá, koí aur bhí mere nazdík thá? phir kaho, sháyad main bhul gayá hun. Dánishmand ne phir sab májrá bayán kiyá. Attár ne kahá ki, Tu sach kahtá hai, ab mujhe yád áyá. Hásil kalám ká yih hai, ki us ne hazár rupaiye dánishmand ko die, aur bahut uzr kiyá.

Hika'yat 53.

The dutiful Youth rewarded.

Ek Bádsháh ne nághán apne khidmatgár ko pukára; jab áwáz kisi kí na pái, tab darwázah kholkar báhar gayá, ek chhote larke ko, ki us ká naukár thá, dekhá; us ke pás gayá ki us ko jagá dewe. Kyá dekhtá hai, ki ek likhá huá kághaz us ke jeb men pará hai. Bádsháh mutájjib huá ki dekhun is kághaz men kyá likhá hai; us kághaz ko jeb se nikálkar dekhá, ki us kí má ká khat hai, aur yih bát likhí hai; ki “Barakhordár mere, tum ne barí tasdíq uthákar, apní tanáhwáh se thore rupaiye ham ko diye; niháyat sádatmandí, ki farzandon ko láiq hai, tum bajáláe. Tum tum ko is ká íwáz degá.” Bádsháh us ko apne kamre men legá, aur ek kághaz men ká ashrafiyán lapetkar us kí jeb men rakí di, aur use chilláke pukára, ki Uth baithá. Bádsháh ne kahá, Tum aise be-khabar so játe ho? Larke kuchh jawáb na de saká, aur jab us ne apní jeb men háth dálá, to khat men lapí huí ashrafiyán pákar niháyat hairán hua; aur khauf se Bádsháh ke páon par gir pará, aur ashrafiyán dekhkar rone lagá. Bádsháh ne kahá, Ki tum kyun rote ho? Larke ne kamál ájizí se jawáb diyá, ki, Ai Bádsháh, kisi ádmí ne merí halákat ke liye yih kám kiyá hai. Main nahín jántá ki ye kaisí ashrafiyán hain. Bádsháh ne tasallí karke kahá, ki Ai ázíz, Khudá ne yih ashrafiyán tujh ko

दी हain, iwaṣ us nekī ke, ki tu ne kī hai. In ashrafiyon ko apnī mā pās bhej, aur main terī mā kī khabargirī karuṅgā; yih bāt us ko likh bhej.

HIKĀ'YAT 54.

Damon and Pythias.

Dāunisīyās nāmī, Bādshāh Sairākus ke mulk kā, hameshah bure kām kiyā kartā thā. Ek roz yih mālūm karke, ki Dāman taqṣīr-wār, aur qābil phānsī dene ke hai; us ne Dāman se kahā, ki Tumhārā juram ṣābit huā, tum phānsī die jāoge. Dāman ne Bādshāh se kahā, Ki main chāhtā huṃ ek naẓar apne laṛke bālon ko dekh luṃ; kyunki marne ke bād phir dekhne na āuṅgā, zarā furṣat mile, to ghar jāuṃ. Bādshāh ne kahā, Ki ham ko kyunkar yaqīn ho, ki tum ghar se phir āoge? Us ne jawāb diyā, Ki agar āpko yaqīn nahīn hotā hai, to main Pītiyās apne dost ko apne iwaṣ chhoṛ jātā huṃ; yih qarār karke wuh apne ghar chalā gayā. Qabl us ke phirne se, Bādshāh qaid-khāne meṃ gayā, aur Pītiyās se kahā, Ki tum ne Dāman kī bāt par iṭimād kiyā? aḥmaqī kī; kyunkar jānte ho, ki wuh tumhāre liye apnī jān degā? Pītiyās ne jawāb diyā, ki, Ai hamāre Bādshāh, ham hazārbar marne sakte hain apne dost ke waste, agar purā na kare apne wāde ko. Aur Dāman hargiz āhad shiknī na karegā, wuh musallam āwegā, aur ham nahīn mareṅge. Magar, ham Kḥudā se duā māṅgte hain, ki hamāre dost kī jān bache, iṣṭarāḥ kī wuh yahān phir na ā sake, Jabtak ki ham jīte hain; shāyad koī us kā mānī ho rāste meṃ, ki wuh na āwe aur na mare, ki laṛke bāle us ke ājiz hoṃ. Hamāre marne se kuchh nuqṣān nahīn, aisā ho, ki wuh jītā rahe. Bādshāh yih guftgo sunke, mutājjib huā. Jab ki Dāman waqti muāyian na āpahunchā, aur jallād āe, aur Pītiyās ko qaidkhāne se bāhir āe, tab wuh nihāyat khushī se phānsī kī lakṛī par charhā; aur jāthon se dekhne wālon ko ishārah kartā thā, ki ham jānte hain Kḥudā bahut rāzī hai, hamārī duā qabul huī; koī sabab ho, ki Dāman āne na sake, Kḥudā ne us ko manā kiyā, wuh is sabab ke lafā karne kī tāqat nahīn rakhtā; jab hamāre qatal ke bād wuh āwegā to jīegā. Yih nihāyat hamārī khushī hai, aur kamāl khwāhish. Jab Pītiyās ne yih kahā, wahān bhale, bure, sab

qism ke logon ne roná shurú kiyá. Aur jallád jaunhín uthá,—ki itne men Dáman jaldí se á pahunchá, ghoṛe se utrá aur phánsí kí lakṛí par chaṛh gayá. Pítíyás se gale milá aur bolá, ki Ai dost, Kḥudá ká shukr hai, ki us ne tujh ko bacháyá sab buráiyon se ! Pítíyás ne kahá, ki Ai dost, tum kyun áe? yih tumháre wáste bahut burá huá. Dáunisíyás sunkar hairán hogayá, aur us ke dil kí ánkhen khul gain, aur jí men raḥm áyá ; apne takht se utarke phánsí kí lakṛí pás gayá, aur kahá, Ki ham ne aisí dostí kabhí nahín dekhí, tum sab jieo, ki nek-bakht bande ho Kḥudá ke. Kḥáliq ne tum ko yaqín ká íwaz diyá, aur rástbáz mashhur kiyá. Ab ek shimmaḥ apní dostí ká ham ko tálím karo, achchhí taraḥ, ki Alláh Tálá ham ko bhí arbáb yaqín men dáḡhil kare.

NAQL 3.

The Persian and the Merchant.

Naql hai, ki ek mard Pársá kisé saudágar ke hamsáe meñ rahtá thá, aur us kí badaulat Pársá kí auqát khushí aur kámrání meñ guzartí thí. Saudágar hameshah shahd aur ghí kí tijárat kiyá kartá, aur har roz us meñ se thorá Pársá ke yahán bhejtá, aur wuh us meñ se kuchh kharch kartá, aur báqí gharoñ meñ rakhtá játá. Ek din gharoñ ko bhará dekhkar sochá, ki agar yih das ser ho das diram ko bechungá, aur apná saránjám karungá, aur us zar se páñch bakriyáñ mol lungá; we chhah chhah mahíne meñ janengí, aur har ek ke do, do bachche hongé; har sál pachís bachchah hongé; das baras unke bachchoñ se kái galle ho jánge, un meñ se bázoñ ko bechungá aur us se auqát basrí karungá. Aur ek randí, kisé bare gharáne kí, dhuñdhkar us se biyáh karungá; nau mahíne ke bád ek laṛká paidá hogá; tab us ko tarbiyat karungá, aur ilm aur adab sikháungá; agar kabhí beadab karegá, to isí ásá se, jo mere háth meñ hai, use adab dungá. Gharaz, is khíyál meñ, beadab laṛke ko apne sámhne házir jáñkar, ásá uṭhá, shahd aur ghí ke gharoñ par mará. We táq par dhare the, aur áp níche us ke muqábil baithá thá; jonhín ásá un par lagá, we ṭuṭ gaé. Tamám shahd aur ghí us ke sir, aur munh, aur dáṛhí, aur kaproñ par pará, aur we sab khíyál ekbárgí játe rahe.

NAQL 4.

The Huntsman, and the Fox.

Naql hai, ki koí shikárí, ek din, kisé jangal meñ chalá játá thá. Ek lomṛí niháyat khubśurat, khusháyand naṛar áí. Shikárí ko pasham us ke bahut khush áé. Khíyál kar liyá kí, goyá, baṛí qímat meñ use bechá hai. Lomṛí ke píchhe chalá aur bil se us ke muṭṭalá huá. Usí ke nazdik, ráh meñ, ek kuwá khodkar koṛe se chipá diyá, aur ek murdár us ke upar rakh, áp ghát meñ já baithá. Lomṛí ko is murde kí bo khainch, khainch, kue par láí, par soch meñ thí, ki agarchih táme kí bo dimágh ko muṭṭar kartí hai, lekin balá kí bo bhí, dúr andeshí ke maghṛ meñ pahunchtí hai. Agarchih ho saktá hai ki koí múá jáñwar ho, par yih bhí mumkin hai, ki is ke níche dám lagáyá ho, aur dáná, jis kám meñ iṭimál ziyán ká ho, wuh nahín karte hain. Akhíṛ

lomṛī dur andeshī kī madad se murde kā k̥hiyāl chhoṛ, salāmat rahī. Is meṇ ek bhukhā chitā pahār par se utrā, aur us kī bo par apne taiṇ kue ke andar girayā. Shikārī ne jab āhaṭ dām kī, aur jānwar kue ke andar girne kī sunī, kamal ḥirṣ ke māre apne taiṇ mūān kue ke andar girayā. Chīte ne, is k̥hiyāl par kī wuh shikārī mujhe is murde ke khāne se bāz rakhegā, jast kī, aur ṣaiyād ke peṭ ko phāṛ ḍālā. Gharaṛ, wuh lālchī shikārī, ḥirṣ kī shāmat se, dām meṇ phansā, aur qānī lomṛī ne halākat se mak̥hlaṣī pāī.

NAQL 5.

The Darvesh and the Confectioner.

Naql hai, ki ek darvesh dānā, jis kā ṭarīqah qināṭ thā, bāzār meṇ gayā. Ek ḥalwāī ne, jo faqīr kī chāshnī se kuchh bahrah rakhtā thā, us āzīz se iltmās kī, ki Ek dam merī dukān meṇ ṭahare, tā āpkī naṣīḥaṭ āmez bāton se main fāidahmand hoṇ. Wuh mard i K̥hudā, shinās dil nawāzī se, wahān baiṭhā. Ḥalwāī ne ek ṭasht shahd se bharkar darvesh ke āge rakhā. Mak̥khiyān, jo taur un kā hai, ki miṭhāī par jamā hotī haiṇ, ekbārgī us par girīṇ; bāze kināre par baiṭhīṇ, aur bāze darmiyān meṇ. Ḥalwāī ne chaurī hilāī, tā mak̥khiyon ko hāṇke, we jo kināre thīṇ sahaṭ se uṛ gayīṇ; aur we jo bīch meṇ thīṇ, jab unhoṇ ne chāhā kī uṛeṇ, shahd unke paron meṇ lipaṭ gayā, aur dām halākaṭ meṇ phansīṇ. Darvesh is aḥwāl ko dekhkar k̥hush huā, aur K̥hudā ke shukr meṇ mustaghriq, jab baḥāl āyā ḥalwāī ne us se sabab k̥hūshī kā puchhā. Us ne kahā, Ai bhāī, main is ṭasht ko dunyā, aur shahd ko dunyā kī niāmaten, aur mak̥khiyon ko, shikam parwar niāmat k̥hwāron kī mánind samjhā. Aur unheṇ jo ṭasht ke kināre baiṭhīṇ thīn, mardān i āzād, ki taqdīr ke ḥukm se dunyā meṇ āe, par is meṇ jī na lagāe, aur thoṛe par qināṭ kī, aur dunyā ko nāchīz jānā: aur jāniyo, ki jab chaurī maut kī hile, jinhoṇ ne apne dil ko thoṛāsā us ke īshq meṇ āludah kiyā hai, we samjheṇ is balā ke dām se chhuṭenge. Aur jinhoṇ ne tamām himmat apnī dunyā meṇ ṣarf kī hai, aur us talḥ miṭhās ne un ke mizāj ko K̥hudā kī rāh se pherā hai, āk̥hir we ruswā hoṇge.

NAQL 6.

The Oppressor punished.

Naql hai, ki agle zamáne men ek zálím thá ki gharíbon kí lak-riyán zulm se mol letá, aur jitne mol kí hotín, us se qímat bahut kam detá, aur ap mahangí karke, daulatmandon kí sarkár men bechtá. Ghurbá us ke zulm se ájiz hue the, aur daulatmand bhí tang áe the. Ek dín us ne ek muhtáj bebas kí lakriyán zulm se mol lín, aur ádhí qímat dí. Wuh maqlúm K̤hudá kí dargáh men áh o nálah karne lagá : is men kisi sháhibdil 'ne is aḥwál se muṭṭalá hokar us zálím ko naṣíhat kí, aur kahá, Zulm karná, aur kisi ká ḥaq már rakhná, don himmatí aur bemuruwatí hai, is ke siwá ná k̤hushí K̤hudá kí bhí hotí hai. Aláwah, yih, ki isí dunyá men saikron ruswái se badí kí sazá use miltí hai ; k̤husús in becháron par zulm karne se jo siwáe dargáh K̤hudá ke koí ásrá nahín rakhte hai. Aisí bad salukí na kar, ki is ḥál se shitábí balá men gíraftár hogá. Wuh zálím, jo sharáb ghaflat ká nishá apne dimágh men rakhtá thá, uskí rást goí aur nek andeshí se barham hokar bolá, ki In báton se mujhe dard sir na de, aur in afsánon se ranjídah na kar ; aur k̤hafá hokar apne ghar gayá. Azbaski, mál-kár zálímon ká achchhá nahín hai. Qazá iláhí se, usí rát lakriyon ke dher men ág lagí, aur wahán se ghar talak pahunchí, jo kuchh asbáb thá jalkar k̤hák ho gayá. Fajar ke waqt apne doston men baithkar afsos mál ká kartá thá, aur kahtá thá, ki Yih ág kahán se lagí? Wuh darvesh, ki jis ne agle roz naṣíhat kí thí, wahán áyá aur kahá, Ai zálím, ab talak tu ne nahín málúm kiyá hai, ki yih ág maqlumon ke díl ke dhuen kí hai? Us ke jo tálí yar the, is bát ne díl men us ke tásír kí, sharmindah hokar kahne lagá, Sach hai, ki bíj zulm ká jo main ne boyá thá, us ká samrah mujhe milá. Ak̤hir us zabardastí se dar guzrá, aur zulm chhoṛ diyá.

NAQL 7.

The Gardener and the Nightingale.

Naql hai, ki kisi kisánká ek phulá phalá bágh thá. Goshah chaman men ek jhár guláb ká thá, nihál kámrání se tazah, aur darakht shádmání se har ek shákḥ us kí ziyádah. Har subah phul khilte aur bághbán unhen dekhkar k̤hush hotá. Ek roz

phulon ká tamáshá dekhne ko niklá thá, ek bulbul ko dekhá ki munh ko gul ke safhe par rakhke chahchahe már rahí thí, aur us kí rangín pattiyon ko apní tez chonch se toṛtí thí. Bághbán gul kí pareshání dekh beşabr huá, aur bulbul se ranjídah hokar fareb ka jál ráh men bichháya, aur híle ke dáne dálkar use pakaṛ pinjre men band kiyá. Us bedil bulbul ne toṛtí kí mánind zabán kholí aur kahá, Ai azíz, mujh ázurdah khatír ko kyun qaid kiyá tu ne ? Jo merí khush áwází tujhe is bát par láí, to merá áshiyánah terehí bágh men hai. Agar koí aur bát terí khatír men áí ho, us se mujhe ittilá kar, to şabr kar chup rahungí. Kisán ne kahá, Nahín jántí hai, ki tu ne merá kyá aḥwál kiyá, aur gulon par, jo wasíláh merí zindagí ká hai, kyá kharábí láí, aur mujhe basabab us ke kaisá ázurdah kiyá ? Bulbul bolí, Is bát se darguṣar aur soch, to sahí ki main itne qaşúr se, jo ek gul ko pareshán kiyá, pinjre men band huí ; aur tu jo dil ko ranjídah kartá hai, terí ḥálat kyá hogí ? Is bát ne us ke dil men aṣar kiyá, bulbul ko ázád kar diyá. Bulbul us ká shukr adá karke bolí, Jab tu ne mujh se nekí kí to albattah main bhí is ke badle bhaláí karun. Málmúm kar, jis daraḡht ke níche tu khará hai, yahán ek áftábah ashrafíyon se bhará huá gaṛá hai, nikálke apne kám men lá. Kisán ne, jab wuh jagah khodí, aur bulbul kí bát sach huí, kahá, Ai bulbul, aḡab hai ki áftábah zamín ke níche tujhe naṣar áya, aur dám kḡák ke upar tu ne na dekhá ! Bulbul ne jawáb diyá, Tu nahín jántá hai, jab qazá pahunche nadídah dánish men roshní rahe, na tadbír aql kí kuchh faídah kare.

NAQL 8.

A mortal Life with Society preferable to Immortality without it.

Naql hai, ki Ḥazrat Sulemán kí ḡukumat ke ayám men, ki we tamám jándáron ke, kyá admí, kyá sewáe unke, Bádsháh the. Unke Ḥuzúr ek dáná álim i ghaib se piyálah áb ḡayát ká bharkar láya, aur arz kí, ki Ilhám se mujh par yun khulá hai, ki agar ap is piyále ko na píwen jald is jahán se ruḡḡat howen ; aur jo píwen umr daráz ho. Ab yih piyálah áb ḡayát se bharkar láya hun, jí cháhe píjiye, aur qiyámát talak zíst kíjiye ; yá na píjiye aur mulkí ádam ko kúch farmáye. Ḥazrat Sulemán dil men apne soche, is kám men aqlmandon se mashwarat kiyá cháhiye. Ḥasbul

ḥukm un ke, dānā aur dūr andesh har guroh ke, kyā insān, kyā haiwān, sab ḥāzīr hue ; us maḥfī bhed ko un se ḡāhir kiyā, tab harek ne zindagī ke liye dil pasand bāteṅ kahē. Ḥāṣil unkā yih hai, ki naqd i umr wuh daulat hai, ki bamadad aql ke, us se ḡhubiyān baham pahunḡchāiye, aur razā Ḳhudā kī ḥāṣil kījiye. Ḡharaz, sab kī rāe yihī ṡaharī, ki Ḥazrat piyālah āb ḥayāt kā pīweṅ. Sulemān aḡleh issalām nefarmāyā, ki Mere mulk ke dānāoṅ se koī aisā hai, jo is mashwarat meṅ ḥāzīr nahīṅ hai. Sabhoṅ ne aṛz kī, ki Falānah buglā nahīṅ hai. Ḥazrat ne ghoṛe ko us ke bulāne ke liye bhejā ; us ne ek goshe par qināat karke ḡhalq se milnā tark kiyā ṡā, ghoṛe kī bāt na mānī, aur bāhir na niklā. Dusrī bār kutte ko bhejā ki use le ā ; buglā us ke kahne se Ḥazrat kī bārgāh meṅ ḥāzīr huā. Ḥazrat ne farmāyā ki Tujhe ek mashwarat ke wāṡṡe bulāyā hai, tab āb ḥayāt pīne kā ḡikr darmiyān lāe. Us ne kahā, Ab ḥayāt āphī akele pīwenge, yā doston ḡhairḡhwāhoṅ ko bhī pilāwenge ? Ḥazrat ne farmāyā, ki ṡīrf mere liye āyā hai, auroṅ ke dene kī ijāzat nahīṅ hai, kyunḡkar dun ? Us ne aṛz kī, Ai jahānpanāh, hamdam aur doston se judā hokar zindagī karnī kyā kaifiyat rakhtī hai ? Ap ko Ḳhudā ne dunyā meṅ sardār kyā hai, baḡhair madadgāroṅ ke koī kām sarānjām na hogā. Ḥazrat ne us sachche dur andesh kī bāt par āfrīṅ kī, aur āb ḥayāt pher diyā.

NAQL 9.

The Merchant and his Friend.

Naql hai, ki koī ṡaṡ punjiyā saudāgar safar ko jātā ṡā, sau man lohā kisī dost ke ghar meṅ amānat rakhā, ki tangdastī ke waqt mujib farāḡhat kā ho. Jab dur darāz safar karke muddat ke bād ghar ko āyā, aur lohā māṅgne dost ke pās gayā, wuh bechkar ṡaṡarruf meṅ lāyā ṡā, kahne lagā, ki Ai bhāī, tere lohe ko main ne ghar ke kone meṅ rakhā ṡā, aur is bāt se main ḡhāfil ṡā, ki us kone meṅ chuhe kā bil hai ; jab talak mālūm ho, chuhā furṡat pākar sab kā sab khā gayā. Saudāgar is bāt ko jhuṡ samajhkar koī tadbīr sochtā ṡā, aur bazāhir kahtā ṡā, kyā baīd hai ! chuhe ko to lohe se kamāl ulfat hai, aur dānton se wuh lohā chabā saktā hai ! Wuh jhuṡhā, is bāt se, ḡhush huā, aur dil meṅ kahā, ki Yih baṛā nādān hai ki merī bātoṅ par bhul gayā,

aur lohe se dast bardār huá, bihtar hai, ki apne kám kí mazbutí ke liye us kí áj ke roz ziyáfat karuñ. Tab us ko ghar meñ legayá aur dáwat kí taiyári karne lagá. Saudágar ne kahá, ki áj mujhe zarur kám hai, kal áungá. Gharaz, us ke ghar se chalá, aur us ke chhoṭe laṛke ko churá, apne ghar lejákar, chhipá rakhá. Fajar wáde par dost ke ghar áyá, aur us ko pareshán dekhkar puchhá, Ai bhái, tum kyun ghabráe hue ho? Kahá, Kal se betá merá, jo núr chashm, aur sarúr i dil thá, gháib huá hai; bahuterá dhunḍhá kuchh patá na páyá. Bolá, Kal jo main tumháre ghar se niklá, usí shakl ke ek laṛke ko, jo tum batáte ho, main ne dekhá, ki ek chuhemár uṭháe, urá chalá játá hai. Tab wuh chilláyá, ki Ai bewaquf, ná mumkin bát kyun zabán par látá hai? Moshgír laṛke ko kyunkar le uṛegá? Saudágar ne hanṣkar kahá, us se kuchh tájjub na kar, kyunki jis shahr ká chuhá sau man lohá khátá hai, waháñ ká chuhemár bhí ek laṛke ko uṭhá saktá hai. Us ne haqíqat daryáft kí, aur kahá, Kuchh andeshah na kar, chuhe ne terá lohá nahín kháyá hai. Jawáb diyá, ki Tu bhí pareshán na ho, ki moshgír tere laṛke ko nahín le gayá hai. Us ne kahá, Kḥair, merá lohá mujhe de aur apná laṛka tu le.

NAQL 10.

The tyrannical King.

Naql hai, ki agle zamáne meñ ek Badsháh ne dast zulm ká daráz kiyá thá, aur qadam adálat kí ráh se báhar rakhá thá. Rát din log zulm se us ke, Kḥudá kí dargáh meñ nálán the, aur use lánat karte the. Ek din Bádsháh shikár ko gayá, aur basabab is ke, ki faẓal iláhí shámil hál thá, aise ek maidán meñ jahán be tálluqí ká álam thá, usko ilhám huá. Bádsháhi na ibárat hai, is se, ki darwázah áish o kámrání ká apne upar khole; balki Bádsháhi pásbání hai, ki auron ke ranj ko uṭhákar kḥaláiq kí nigáhbání kare, aur ẓálimon ke dast i zulm ko mazlúmon ke dáman se kotáh kare. Jab shikárgáh se bárgáh kí taraf chalá, aur maidán se shahr meñ pahunchá, kḥilqat ko bulákar farmáyá, ki Ai guroh, ab tak merá dídah dil haq bíne se band thá, áj ilhám se main ne daryáft kiyá, aur kḥwáb ghaflat se jágá. Ummedwár hun ki áj ke dín se kisí ẓálim ká dast i zulm rayat par na pahun-

che, aur kisi jafákár ká páñw, kisi gharíb ke ghar ke gird na jáwe. Hájibon ko farmáyá, ki Yih khush khabrí shahr ke chhoṭe baṛon ko pahunchá do. Is manádí se rayat kí ján men ján hue, aur gul murád ke un kí ummedwárí ke bágħ men khile. Alqışshah, maḡlúm nawází o zulm gudází us kí kamál martabe par hue, aur aḡálat us kí aisi phailí, ki bakrí ká bachchah sherní ke thán se dudh pítá, aur tadru ház ke sáth báziyán kartá. Is wáste laqb us ká sháhdád huá. Dargáh ke maḡram i rázon men se kisi ne puchhá, ki Agle áin ko chhoṛ, tariq aḡálat kí shuru karne ká sabab kyá hai? Bádsháh ne májrá bayán kiyá, aur kahá, ki Sabab is ghaflat se bedár hone ká aur hushiyárí ká yih hai, ki ek roz shikárgáh men har taraf ghoṛá daurátá thá, aur nazar kartá thá; achának, dekhá main ne, ki ek kuttá kisi lomṛí ke píchhe dauṛtá hai, aur dānton se haḡḡí us ke páon kí chábtá hai; bechárí lomṛí langṛe páon se ghar men bhág gai, aur kuttá phirá. Wahín ek piyáde ne pattar kutte ko mára, ki páon us ká tuṭ gayá. Piyádah hanoz kái qadam na gayá thá, ki ghoṛe ne ek láṭ jo páon par us ke márí, to us kí bhí ṭang ṭuṭ gai. Wuh ghoṛá bhí dur na gayá thá ki páon us ká kuchí men á gayá, aur tuṭ gayá. Tab main mastí se hosh men áyá, aur dil se apne kahá, Dekhá tu ne, in sabhon ne kyá kyá kám kie, aur kyá kyá páe? Khabardár ho, ki tuihe dikhláte haiñ, ki jo koí wuh kám kare kí láiq us ke nahín, wuh aisá kuchh dekhe jo na dekhá ho. Akhíir men ghaflat se báz áyá, aur taufiq ká darwázah mujh par khulá.

NAQL 11.

The Farmer and the Mice.

Naql hai, kisi zamíndár ne, durandeshí se thoṛá sá ghallah jamá kiyá thá, aur us men se kharch na kartá thá, ki zurúrat ke waqt kám áwe. Qazará, koí chuhá us khate ke nazdík rakhtá thá. Hameshah zamín ko har taraf se khodtá, aur khárah shigáf dānton se, bil apní har taraf se banátá thá. Ittifāqan, ek nek sáat men bil ká sirá ghalle ke darmiyán se niklá, to wunhín bahut sí rozí ghar men us ke phail gai. Bádah farághat ne us kam haṇṇe ko, dánish kí ráḡ se bhaṭkákar, maghrurí o ghaflat ká sarshár kiyá. Maḡalle ke chuhe is aḡwál se wáqif ho, us kí khidmat men ḡazir hue; aur kháne píne ke áshná us ke pás

jamá hokar, k̥hushámadīn karne lage; aur is andeshe se, ki mabádá, haq bát ke kahne se jáh o rozí men̄ k̥halál paṛe, koí bát us ke k̥hiláf marzī na kahte, aur us kí madah ó saná ke siwá koí harf zabán par na láte. Wuh bhí dewáne kí taraḥ, láf-mártá, aur behúdah k̥harch kartá, aur áj ká k̥hiyál kal par na rakhtá. Jab kitne roz guṛe, aur kál pará, zamíndár ne khate ká dar-wázah khol-kar dekhá, ki us ḡhalle men̄ nuqsán huá hai. Ek ṭhandhí sáns bharkar sochá, ki ḡhamgín honá, wáste us chíz ke, ki jiskí ḡsrat befáidah hai, dánish ke áin se nahín. Bihtar hai ki báqi ḡhalle ko aur jagáh rakhun. Ak̥hir zamíndár us qadiri qalíl ko aur jagah legayá, aur chuhá us jagah men̄, jahán ká málik aur raís apne taín jántá, so rahá thá; aur chuhe jo kháne píne ke áshná the, is ḡadíse se wáqif hokar játe rahe, aur K̥hudáwand níamat ko apne akelá chhoṛ gaé. Sach kahá, jisne kahá, ki In daghábáz doston ko jo tu dekhtá hai, we makkhiyáñ hain gird miṭhái ke. Dusre din wuh chuhá árámḡáh se uṭkar, harchand dáhine báen̄ takne lagá, yáron se apne kisí ko na dekhá; aur bahuterá áge píchhe talásh kí muṣáhibon men̄ se kisí ko na páyá. Apne makán se uṭh, muṣáhibon kí talásh ko niklá thá, ki álam kí paresháñí aur ḡhalle kí girání kí k̥habar pahunchí; muṭṭaribánah ḡhar kí ṭaraf chalá, ki ṭakhírah jo rakhtá hai, us kí muḡáfazaṭ men̄ koshish kare. Jab ḡhar men̄ pahunchá to us ne ḡhalle ká kuchh nishán na dekhá; usí bil kí ráh khate men̄ jo gayá, to dekhá, ki itná ḡhallah jo ek rát bhar kí k̥hurish ho sake na thá; táb o ṭáqat us kí játi rahí, aur muṭṭarib hokar sir par saudá ko apne díwár par itná paṭká, ki phuṭ kar maghṛz khul gayá, isráf kí shámat se halák huá, aur k̥hák men̄ mil gayá. Fáidah is ḡikáyat ká yih hai, ki cháhíye, k̥harch ádmí ká ámad ke barábar ho, aur jo punjí apne pás rakhtá hai, súd se us ká fáidah uṭháwe.

NAQL 12.

The Revealer of Secrets punished.

Naql hai, ki aḡle dinon men̄ ek ḡákim thá, kí dunyá kí mastí ke sabab aqlmandon se suḡbat kam rakhtá thá, aur kamíne, past himmat, k̥hushámad aur cháplusí se uske yahán pesh hué the. Un men̄ se ek kamínah rikábdár us ká muṭatamad huá thá. Ek

din hâkim shikâr ko gayâ ; jis waqt nazdik thâ ki dere pahunchê,
 rikâbdâr se kahâ, Main châhtâ hun ki tere sâth ghorâ daurâun,
 aur muddat se yihî ârsû hai ki mâlum karun ki mere mushkî
 ghorê ki daur achchhî hai, yâ us naqurê kî, jis par tu sawâr hai.
 Rikâbdâr ne hasbul-hukm hâkim ke ghorâ phenkâ. Hâkim ne
 bhî apne tezrau ghorê kî bâg uthâi yahân talak, ki donon
 shikârgâh se daurke nikal gae. Bâdshâh ne rikâb dabâkar
 bâg lî, aur kahâ, Ai rikâbdâr, merî gharaz ghorê daurâne se yih
 thî, ki ek fikr merî khâtir men gufrî thî, is bahâne se khalwat kî,
 tâki wuh râz tujh se kahun. Dekho, kisî se na kahnâ. Rikâbdâr
 ne, jaisâ âin badzâton kâ hai, bhed ke chhipâne men qasameun
 khâin. Hâkim ne farmâyâ, ki Main apne bhâi se fikrmand hun.
 Âsar bad andeshî ke uskî peshânî se zâhir hain, aur mujhe yaqîn
 hai ki us ne mere qatl par kamar bândhî hai. Main châhtâ hun
 qabl is ke, ki us kî taraf se mujhe kuchh âseb pahunchê, hastî
 us kî, ki bât kâ rofâ hai, nest karun, aur bâgh saltanat ko us ke
 khâristân se pâk. Châhiye ki tu hameshah us se chaukannâ
 rahe, aur merî nigâhbânî men ihtiyât kare. Rikâbdâr ne arz kî,
 Main kis lâiq hun, ki âp kâ mahramî râz ho sakun. Par jab
 Bâdshâh ne mujh par nawâzish farmâi, ummed hai, ki khidmat
 bâjâ laun aur râz chhipâun. Azbaski badzâtî uskî tînat men
 thî, yih bât suntêhî khîyâl bewafâi kâ apne jî men lâyâ, aur fur-
 qat kâ waqt pâkar hâkim ke bhâi ke pâs jâ, yih mâjrâ kahâ.
 Us ne mamnûn hokar, use khush kiyâ, aur kahâ, Ummedwâr rah,
 ki har waqt tu sarfarâz hogâ ;—aur nek tadbîron se apne taîn
 bhâi ke hâth se bachâne lagâ. Qazâran, us hâkim kî bahârî
 daulat-khizân par âi, aur shagufah ummed kâ nihâl zindagî se
 jhaṛ gayâ. Jab sarîr daulat bhâi kî shakoh saltanat se khâlî
 huâ, us ne pânw takht shâhî par, aur tâj shahr-yârî sir par dharâ.
 Pahlâ hukm jo us shâh kî zabân se niklâ, us rikâbdâr ke qatl
 kâ thâ. Bechâre ne arz kî, Main jo âp kî daulat-khwâhî kî thî,
 us kî jazâ yihî hai? Bâdshâh ne farmâyâ, Sab gunâhon se
 badtar ifshârâz hai, aur tujh se yih taqîr hui; hargâh tu ne
 bhed mere bhâi kâ, ki tu us kâ mahramîrâz thâ, pushîdah na
 kiyâ, mujhe tujh par kyâ iqtimâd hai. Gharaz, rikâbdâr ne
 bahuterî iqtirâbiyân kîn, fâidâh na huâ, aur us ne sazâ pâi.
 Hâsil is dâstân kâ yih hai, ki izhâr râz kâ samrah nek nahîn
 hai.

NAQL 13.

The discontented Travellers.

Naql hai, ki tīn shakhs aṣnā i rāh meṇ ekaṭhe hokar chale. Un meṇ jo baṛā thā, us ne donoṇ rafīq se kahā, ki Tum apne shahr se kyun nikle ? aur kyā sabab hai, ki ghar kā āram chhoṛkar safar kī miṇnat iḡhtiyār kī ? Ek ne kahā, Jis shahr meṇ main rahtā thā, wahāṇ, mere khweshoṇ dostoṇ ko garwat aur khushiyān baham pahunchīṇ. Main dekh na saktā thā ; ātish i rashk se jalne lagā, is liye, main ne apne dil se kahā, ki kitne ek din waṭan chhoṛūṇ, jo yih nādīdanī na dekhūṇ. Dūsre ne kahā, Mujhe bhī, is dukh ne ghar se āwārah kiyā. Tab, us baṛe ne yih sunkar kahā, ki Tum donoṇ mere hamdard ho ; main ne bhī isī āfāt se safar iḡhtiyār kiyā. Gharāz, bad nihādi har ek kī āshnāi aur rifāqat kā mūjib huī. Dunyā ke tāmāshe dekhne lage. Ek din, rāh meṇ, toṛā ashrafīyoṇ kā paṛā pāyā. Tīnoṇ kahīṇ utre aur bole, ki Is ko taqṣīm kar leṇ, aur yahīṇ se phirkar apne, apne ghar chalen, chand roz khushī se guṛān karen. Sab kī ragi ḡasad jumbish meṇ āī, aur har ek yihī chātā thā, ki main-hī luṇ, dusrā is meṇ sharīk na ho. Is kḡhiyāl meṇ tīnoṇ hairān hue ; nah yih himmat thī, ki zar kā kḡhiyāl chhoṛeṇ, aur rāh meṇ paṛā rahne deṇ ; na is par rāzī, ki āpas meṇ ḡisse kar leṇ. Gharāz, isī taraddud meṇ, ek rāt din tīnoṇ maidān meṇ bhukhe, piyāse paṛe the, aur khwāb aur khur apne upar talḡh karkar laṛte the. Dusrē roz wahāṇ kā Bādshāh shikār ko niklā thā : ittifāqan, muqarriboṇ ke ek guroh ko sāth lekar, barwaqt pahunchā, aur un tīnoṇ ko maidān meṇ baiṭhe hue dekha, aḡwāl puchhā. Unhoṇ ne mājrá bayān kiyā. Bādshāh ne farmáyā, ki Tum apnī, apnī ḡasad ko bayān karo ; dekhūṇ, kaun kis martabe meṇ hai, us ke muwāfiq yih ashrafīyāṇ tumheṇ ḡisḡah kar dūṇ. Ek ne kahā, Mujhe ḡasad is qadar hai, jo hargiz nahīṇ chāhtā huṇ ki kisī par iḡsān karūṇ, tā wuh khush ho. Dusrē ne kahā, Ki tu nek mard hai, aur merī ḡasad kā ek pásang tujh meṇ nahīṇ. Mujhe itnī ḡasad hai, jo dekh nahīṇ saktā huṇ ki koī kisī par iḡsān ḡare, yā apnā māl kisī ko baḡhshe. Tīsre ne kahā, Ki tum donoṇ ḡasad se aḡlā bahrah nahīṇ rakhte ho ; tumhārā ḡirf dāwī bemānī thā ; main aīsā huṇ, ki hargiz rawādār

nahín jo mujh se koí bhaláí kare. Bádsháh ne angusht i háirat ko káṭá, aur un kí guftago se mutájjib hokar kahá, ki Tumhárí báton se gábit huá, ki in ashrafíyon men se tumhen na diyá cháhe, balki har ek ko, muwáfiq gunáh ke, sasá dení zarúr hai. Jo shakhs kisé par íhsán ká rawádár na ho, sasá us ki yih hai, ki is daulat se mahrum rahe, aur koí us se bhaláí na kare. Aur jo íhsán aur ká aur par dekh na sake, bihtar hai, ki use sangsár kíjiye. Aur jo apná hásid ap hai, us kí sasá yih hai, ki pandat-kháne men qaid rahe jabtak kí mare. Tab farmáyá, ki Is pahle ko nangá kar, bhukhá piyásá jangal men chhor den; log hukm bajá láe. Aur dusre ká sir teghi bedaregh se judá kiyá, aur tan ke ranj se riháí bakhsí. Tíse ke badan men qitrán malwákar garm ret ke andar dilwá diyá, yahán tak ki wuh hazáron jánkandání se halák huá. Gharaṛ, hasad kí shámat se tinoṅ ṭalíl hue. Hásil is qisse ká yih hai, tá málum ho, ki hasad kí niháyat yáhn talak hai, ki báṛe hasad se apní bhaláí nahín dekh sakte hain; yahín se samjhiye, ki auron kí bhaláí kab dekh sakeṅge?

NAQL 14.

The envious Man and the Ascetic.

Naql hai, ki Baghdád men kisé hásid ke hamsáe ek mard i Kḥudá-parast rahtá thá. Log use buzurg jánte the, aur us kí muláqát se bahramand hote the. Us mard hásid ká dil paṛosí kí buzurgí se jaltá thá. Aur wuh hameshah, aql ko ek kináre rakhkar, us ke satáne men koshish kartá thá, aur bahut makar sochtá; par kuchh fáidáh na hotá thá. Akḥir us muámale se tang áyá. Ek ghulám mol lekar, us par mihrbáníyán bahutsí karne lagá, aur inám dene; aur parwárish aur kḥátirdári men us kí maqdúr bhar saí kartá. Akṣar kḥilwat men kahtá, ki Tujhe ek mushkil kám ke liye páltá hun, ummedwár hun ki mere dil kí árzú ko bar láwe, aur merí kḥátir kí fikr ko dur kare. Jab ek muddat guṛí, aur ghulám ko adáe haq aur wafádári men mustaqil páyá, tab bhed kholá, aur farmáyá, Kḥabardár rah, ki merá is hamsáe ke háth se, dam nák men áyá hai, aur main ne jitná cháhá, aur hile uṭháe, ki us par koí áfat paṛe na ho saká, merí zindagí

talāḥ guḡartī hai. Tujhe is wāṣṭe main ne pālā hai, ki āj tu mujhe hamsāe ke koṭhe par lejākar mārḡāle, aur wahīn chhoṛkar chālā āwe; jab log fajar ke waqt wahān mujhe muā dekhenge, beshak, us ko ḡhun kī tuḡmat se pakṛenge; jāḥ aur māl us kā, ḡhārat hogā, aur ābrū ḡrmat bhī jāti rahegī. ḡhulām ne kahā, Ḥazrat, is ḡhiyāl se darguḡre, aur is kām kī tadbīr aur ṭarah se ṭahraīye aur ḡharāḡ āp kī zāhid kā qatl hai, main use mārḡālun, aur us kī ṭarah se āp kī ḡhātīr jamā karun. Us ne kahā, Yih ḡhiyāl dur darāz hai, shāyad tu us par qābū na pāwe, aur jald us kā qatl na ho sake; mujh meṇ ab itnī ṭāqat nahīn rahī hai; uṭh, aur is kām ko bajālā, aur wāḡe ko wafā karke mujhe ḡhush kar; aur yih ḡhaṭ āzādī, aur ek badrah zar kā, jo terī zindagī bhar ke kifāyat kare, tujhe detā hun; le, tā is shahr se nikal jāe, aur jabtak jiye kisī kā muḡtāj na howe. ḡhulām ne kahā, Ḥazrat, koī dānā yih ḡhiyāl jo āpne kiyā hai, na karegā. Dushman kī sazā apne jite jī maḡsūd hai, jab āp jān se jāte rahe, to us ke mārne meṇ kyā laḡḡat milegī? ḡhulām harchand is-ṭarah kī bāteṇ darmiyān lāyā, par kuchh fāidāh na huā. Bewaqūf ḡhulām ne, jab ḡhushnūdī apne sāḡib kī isī meṇ dekhī, use paṛosī ke ḡhar ke koṭhe par lejākar sir kāṭ dālā. Aur ḡhaṭ āzādī aur badrah zar kā lekar, Isfahān kī ṭarah ruḡḡh kiyā. Ṣubāḡ ko logon ne badnīyat ḡhwāje ko, ek mard ke koṭhe par, kushtāh dekhā, aur use pakarkar qaid kiyā. Azbaski nek ḡātī us kī Baghdād ke chhoṭe baṛon par zāḡhir thī, is sabab ḡhun us par sābit na hotā thā; aur usī ṭarah qaid meṇ thā, yahān talak, kī Baghdād ke ek baṛe saudāgar kā guḡar Isfahān meṇ huā. ḡhulām ne us ko pahchānā, aur mulāqāt karke apne sāḡib aur hamsāe kā aḡwāl puchhā. Saudāgar ne mājrá bayān kiyā, aur ḡhwāje kā mārā jānā, aur us nek ḡāt hamsāe kā qaid honā

- sharhawār kah sunāyā. ḡhulām ne kāhā, Aḡab zulm us mardī begunāḡ par huā, aur yih burā kām, us ke ḡasbul-ḡukm mujh se sarzad huā hai, aur wuh nek mard is bāt se aslā ḡḡabar nahīn rakhtā. ḡharāḡ, jo kuchh mājrá guḡrá thā, ḡhulām ne sab sharhawār us se bayān kiyā, aur saudāgar ne jo kuchh sunā, us par ek guṛoh ko gawāḡ karke, Baghdād ke ḡākim Ke pás lāyā, aur us ḡḡudāparast darwesh ko qaid se chhuṛāyā.

NAQL 15.

The King and his Hawk.

Naql hai, ki agle zamáne में, कोई Bádsháh ek báz ko bahut piyár kartá thá, aur wuh hameshah Bádsháh ke háth par baithá rahtá thá. Ek roz báz ko háth par baithákar shikár ko gayá ; ittifáqan, ek hiran sámhne naẓar áyá. Bádsháh ne kamál shauq se us ke píchhe ghoṛá dālá aur us ko pakrá. Mulázimi dargáh, agarchih píchhe lage chale áte the, par कोई Bádsháh talak na pahunchá thá. Is में Bádsháh piyásá hokar har taraf pání kí talásh में ghoṛa daurátá thá. Akhír ek dáman i koh में pahunchkar dekhá, ki pahár par se pání tapaktá hai. Tarkash में se piyálah níkal níche rakhá, ki qatre jo tapakte haiñ, us में jamá hon, aur piyálah bhar jáwe. Jab piyálah bhar chuká, cháhá ki píe, báz ne wunhín par mára, tamám pání gir gayá. Bádsháh ne is ẓarkat se khafá hokar phir piyále ko usí patthar ke níche rakhá ; der ke bád, jab bhar chuká, cháhá ki munh ko lagáwe. Báz ne phir wahí ẓarkat kí, aur us pání ko bhí girá diyá ; Bádsháh ne kamál tishnagí ke sabab be taammul báz ko zamín par paṭak diyá, aur wuh mar gayá. Is में rikábdár ápahunchá, báz ko muá aur Bádsháh ko piyásá páyá. Filfaur chhágál shikár band se khol, piyále ko khub dhodhákár, cháhá ki Bádsháh ko pání piláwe. Us ne farmáyá, ki mujhe is khálish pání se, jo pahár se jhartá hai, kamál raghbat huí hai. Tu pahár par chañh, aur is chashme se pání ká piyálah bharkar le á, kyunki, phir yih táb nahín hai, ki jab talak piyále में qatrah, qatrah jamá ho, main intizár karun. Rikábdár, jab chashme ke kináre pahunchá, dekhtá kyá hai, ki ek aghdhá muá huá us ke kináre pará hai, aur zahar bhará lāb us ká, pání में milkar, qatrah qatrah pahár par se tapaktá hai. Wuh ghabrákar utrá, aur yih aḥwál arz kar, ek piyálah thanḍe pání ká chhágál se bharkar Bádsháh ko diyá, wuh piyálah munh se lagákar rone lagá, aur rikábdár ko báz ke májre se ágáñ karke, apní jaldí aur iztirábí par bahutsí nafrín kí, aur jab talak jiyá, yih dágh i ẓairat us ke dil se na gayá. Fáidah is qisse ká yih hai, ki aqlmand apne kám ko, baghair khub taammul kíe, shurú nahín karte haiñ.

NAQL 16.

How to guard against Anger.

Naql hai, ki Yaman men ek hâkim thâ, râe durust aur kirdâr nek se mauşûf. Ek din shikâr ko gayâ thâ, bahuterî dâur dhûp kî, koî shikâr hâth na lagâ. Bâdshâh us bāt se ghamgîn hokar hairat zadon kî tarâh idhar, udhar, dekhtâ thâ. Ittifâqan, ek gharîb, bekas lakaḥhâre ne, hiran ke chamṛe kî ṭopî aur angarkhâ pahankar, us jangal men lakriyân bahutsî jamâ kî thîn, aur us miḥnat se mândah ho, kisî patthar se kamar ṭeke hue, dam le rahâ thâ. Bâdshâh kî naḡar dur se us par paṛî; azbaski nihâyat shauq shikâr kâ rakhtâ thâ, us ko hiran jānkar bedharak tîri dil doz us par mârâ, aur jab us ke pās gayâ, dekhâ ki ek bechârah, zaḡhmî sînâh, majruḥ i dil pur, ḡhun paṛâ hai. Nihâyat maghmûm huâ, aur apnî be taammulî par apne taîn malâmat karne lagâ, aur, us se bahutsî ṡḡar ḡhwâhî karke, use marḡam bahâ men hazâr dînâr die; aur wahân se shahr kî tarâf mutwajjih huâ, aur apne dil men aḡhad kiyâ, ki bâd is ke, jo kâam karuḡ be-taammul na karuḡ. Us shahr ke aṭrâf men, ek sâlik, apnî nafs kushî ke wâṡṡe, tark dunyâ karke, goshe men baithâ thâ, aur aqlimaâd se bahrahwar hoke, raṡâe ilâhî kî just-jû men auqât basar kartâ thâ. Bâdshâh ke dil men yih bāt âî, ki uske pās jāiye, aur us se kuchh naṡîḡat ṭalab kîjiye. Akḡhir, is irâde par, us kî ibâdat gâh men gayâ, aur jis tarâh kâ saluk sardâron ko darweshon se lâzim hai, bajâ lâkar darḡhwâst kî, ki Main châhtâ huḡ, ki koî dur i yaktâ, kân i dânish se mujhe baḡhshe, tâki wuh wasilah taraḡqî kâ dunyâ men, aur mujarrib dawâ, wâṡṡe ârâm dil ke, ho. Us ṡâf dil, ṡufî mizâj faqîr ne aṛṡ kî, ki, Ai Jahânpanâh, wuh ḡhaṡlat, jo Bâdshâhon ke ḡaq men sarmâyah zâhir aur bâṭin kî daulat kâ hai, so ḡhuṡṡe ko mârâ, aur ḡhafḡî ke waḡt tahammul karnâ hai. Bâdshâh ne kahâ, Ai darwesh, tu ne sach kahâ; par ḡhafḡî ke waḡt iḡhtiyâr kî bâḡ ko thâmbnâ bahut mushkil hai; aur koî daulat-ḡhwâh bhî mere yahân aisâ nahîn hai, ki waise waḡt men ḡaq bāt aṛṡ kare; ḡhaḡab kî bâḡ thâmbne kî koî tadbîr batâiye. Darwesh ne kahâ, Baṛe âdmiyon ko lâzim hai, ki apne naukaron men se us naukâr ko, jo sabhon se dânish, aur diyânat dâri, aur

rástí men muntáz ho, maḥramiráz apná kare ; aur yih ijázat de, ki ghuṣṣe ke waqt jis taraḥ se ho sake, bure kámon se ágáḥ karke báz rakhe. Lekin jab talak ki aisá shaḥṣḥ háth lage, iláj us ká yih hai, ki main tín purze áp ko likh detá hun, cháhiye ki un tínon purzon ko, apne muqarrib naukaron men se ek ke ḥawále kíjiye, aur kah díjiye, ki hameshah in purzon ko apne pás rakhe, aur áp ke aḥwál ko dekhtá rahe ; jab jáne ki gḥaḥab aur ḥhafgí ká waqt ápahunchá, yá kisí kám men tu ghuṣṣe huá hai, in men se ek ko tere háth men de. Ummed hai, ki jo tu dil hushiyár aur baḥt bedár rakhtá hai, is ḥhaṭ ká paṛhná tujhe gḥaḥab se báz rakhegá ; aur agar dekhe ki, pahlá ḥhaṭ mufíd na huá, wunḥín dusrá dewe : agar nafs basabab is ke, ki us kí sarshit men sarkashí hai, duse purze se bhí kamá-haqqah hushiyár na ho, tísrá purzah áp ke háth men de. Ḥhudá kí dargáḥ se yih ummed rakhtá hun, ki is martabe ḥhafgí kí táriki nur i ḥilm se badal ho. Bádsháh is bát se ḥhush hua, aur darwesh ne we tínon purze, muqarrib naukaron men se, ek ke ḥawále kie. Pahle ká mazmun yih thá, ki Quḍrat ke waqt, iḥtiyár kí bág bad andesh nafs ke háth na de, ki tujhe Ḥhudá kí naẓari ináyat se girákar halák karegá. Duse purze ká ḥáṣíl yih thá, ki Ghuṣṣe ke waqt zer-daston par miḥrbání kar, to zabardast tujh par miḥrbán rahe. Tisre kágḥaḥ ká maṭlab yih tha, ki Aql ká ḥukm mán, aur inṣáf se munḥ na pher. Bádsháh, Ḥhudá ka shukr bajá laku darwesh ke yahán se apne maḥal men dáḥkil hua, aur wazír hameshah, kyá ḥhilwat, kyá bári áḥm men, jo waqt ḥhafgí aur ghuṣṣe hone ká hotá, bar waqt ye tínon ruḥaḥ us ko dikhlátá, isliye, us ko log zúrruḥaḥ kahte the.

NAQL 17.

The two Friends.

Naql hai, ki do sharik the. Ek, dánái ke sabab, tez hosh kahlátá tha ; dusrá, sádah lauḥí se, ḥhurram dil mashhúr thá. Donon ne saudágari ke iráde safar iḥtiyár kiyá. Ittifáqan, aḥnái ráh men ek himiyání ashrafyon kí pái. Tez hosh ne kahá, Ai bhái, dunyá men aisá bhí bahut hotá hai, ki be miḥnat manfát ho. Ab isí par qinaát karní, aur chain se rahná apne ghar ke kone men, bihtar naẓar átá hai. Tab donon phire, aur

shahr ke qarīb pahunchkar kisí jagah utre. K̄hurram-dil ne kahá, Ai bhái, is zar ká his̄ṣah kar, táki har ek apne his̄ṣe ko, mawáfíq haṣíle ke, k̄harch kare. Tez-hosh ne kahá, Bántná ṣalaḥ nahín ; cháhiye ki is men se thoṛá nikálkar shirkat men k̄harch karen. Báqí ko, bahut ihtiyát se, ek jagah rakh chhoren, aur hameshah á ákar, jitná darkár ho, le jáyá karen, táki áfat se bachen. K̄hurram-dil uskí báton par bhul gayá ; thoṛásá us men se lekar, báqí ko ek daraḡht ke tale gáṛ, chain se apne apne ghar gáe. Jab rát huí, Tez-hosh akelá us daraḡht tale gayá, aur ashrafiyon ko zamín se nikál apne ghar le gayá. K̄hurram-dil usí naqd par, ki shirkat men le gayá thá, auqát basar kartá thá. Jab us men se kuchh na rahá, Tez-hosh se kahá, Ki chalo, ashrafiyon kí, jo zamín men gáṛí hain, k̄habar len, aur phir thoṛí un men se le áwen. Kahá, Achchhá. Tab donon ne daraḡht tale jákar bahuteri talásh kí, kuchh na páyá. Tez-hosh us ká dast ba girebán huá ki we ashrafiyán tu le gayá hai, kyunki aur koí wáqif na thá. Ulṭe chor, kotwál ko dāṇḍe. Us bechāre ne bahut sí qasamín kháín, aur iztirábiyán kíñ ; muḥíd na huá. Ak̄hir, K̄hurram-dil ko ḥákim ke yahán le jákar aḥwál bayán kiyá. Ḥákim ne Tez-hosh se gawáh ṭalab kíe, ki agar gawáh ḥázir na kar sake, to mudáí álaihi ko qasam khiláunḡá. Tez-hosh ne kahá, Jahán ashrafiyán gáṛí thín, wahán koí ádmí ḥázir na thá jo gawáhí de. Par, jo main apní rástí, aur us kí daroḡh goí par k̄hub iātimád rakhtá hun, is liye yih yáqín jántá hun, ki agar ap kisí shaḡḡḥ ko ṭáin karen, ki us daraḡht ke tale jáwe, aur main K̄hudá kí dargáh men iltijá o zárí karun, aghlab hai ki K̄hudá merí zárí se mihrbán ho, aur wuh daraḡht, ki jis ke niche ashrafiyán gáṛí thín, bole ki kis ne k̄hiyánat kí hai. Ak̄hir, bahut guṭṭágu ke bád yih bát ṭaharí, ki fajar ṭarkebí daraḡht tale jákár K̄hudá kí qudrat ká tamáshah dekhe. K̄hurram-dil ko ḥákim ne pandit k̄háne men bhej diyá. Tez-hosh ne apne ghar men ákar, is ráz ko báp se apne zāhir kiyá, aur kahá, Main ne, áphí ke luṭf ke bharose, daraḡht kí gawáhí ká k̄hiyál kiyá hai ; agar nawázish far-máwen, jitní ashrafiyán baham pahunchí hain, aur utní us se jarí-mánah lekar faráḡhat se din kátenge. Báp ne kahá, Is kám men jo tadbír kíjiye, wuh kyá hai. Larke ne kahá, Wuh daraḡht andar se aisá khokhlá hai, ki agar do ádmí us men chhipen, koí

dariyáft na kare. Aj kí rāt jākar us ke andar rahiye, kal subah main ḥākim ke ādmiyon ke sāth daraḥt tale jākar, iltijā o zārī karungā aur gawāhī māngungā; jaisā munāsib ho, wāhān se pukāriye, aur yih ḵhabar dījiye, ki we ashrafiyān Ḳhurram-dil le gayā hai. Us ke bāp ne kahā, Ai laṛke, ḥile o fareb ke ḵhiyāl se darguṣar. Bilfarz, agar bande ko fareb degā, Ḳhudā ko na de sakegā; ki wuh tere sab rāz i dil ko jāntā hai; aur mu ba mu, rag o reshe se wāqif hai. Is par bhī main jāntā hun, ki makhār o ḥilahgar kā aḥwāl chhipā nahīn rahtā hai, aur chhoṭe bare ke nazdīk ruswā hotā hai. Beṭe ne kahā, Yih bāt mauquf kījiye, aur darāz ḵhiyālāt ko chhoṛiye, ki us kām men ziyān kam, aur naḥā bahut hai. Bechāre burhe bāp ko laṛke kí maḥabbat aur zar kí ḵhwāhish ne aql kí rāh se bahkā diyā. Andheri rāt ko daraḥt ke andar rahā. Fajar ke waqt kārpardāz log daraḥt tale ānkar jamā hue, aur Tez-hosh iltijā o zārī karne lagā. Ek dam ke bād daraḥt se āwāz āi, ki Ashrafiyān Ḳhurram-dil le gayā hai. Dānā ḥākim ba zor i aql samjhā, ki kuchh ḥilah kiyā hai, aur is daraḥt ke andar kisī ādmī ko chhipāyā hai; kuchh tadbīr is kí kiyā chāhiye. Farmāyā, ki shāyad yahān kuchh ṭilsam kiyā hogā; is kí dafāe ke wāṣṭe ek chīz main jāntā hun. Tab us daraḥt ke ās pās lakṛiyān jamā karwakār phunḳwā dīn. Wuh nākardahkār burhā ek dam ṣabr karke chillāyā aur amān chāhī. Tab logon ne us ādhah jale burhe ko, daraḥt ke andar se nikālā; aur us ne ḥaqīqat i ḥāl bayān karke dunyā se kúch kiyā. Makkār Tez-hosh, chhoṭe baron men ruswā hokar, apne bāp kí lāsh ko kāndhe par dhar, shahr kí ṭaraf chalā, aur Ḳhurram-dil sach kí badaulat ḵhalāṣ huā.

NAQL 18.

The King and the Ascetic.

Naql hai, ki ek Ḳhudā-parast, aqlmand Bādshāh kisī goshah nashīn zāhid kí ziyārat ko gayā aur iltimās kí, ki Mujhe kuchh naṣīhat kījiye. Zāhid ne kahā, Ai Bādshāh, Ḳhudāi men ālam do hai; ek fānī, ki ālam i ṣúrat kahlātā hai; dusrā, báqī, jis ko ālam i mání kahte hai. Alí himmat ko chāhe, ki dunyā i fānī men mustaghriq na ho, aur ḵhubiyon par ālam i mání kí, jo aql ke nazdīk pasandidah hai, naṣar kare. Bādshāh ne farmāyā, ki

‘ālam i mānī ke ḥaṣūl kā tarīqah kyā hai ? Zāhid ne kahā, Shahwat aur ghaṣab ko i‘tidāl par rakhe ; aur āsāish ko ek qalam chhoṛkar, dīn rāt ‘ājizon kī dastgīrī, aur maḡlumon kī faryād rasī meṇ mashghūl ho. Jo Bādshāh chāhe, ki raṣāe ilāhī ḥāṣil kare, use ‘ālam mānī kī Bādshāhat milegī, chahiye ki zerdaston kī rafāhiyat, aur ḡalimon kī tambīh meṇ ṣaī kare ; kyunki Ḳhudā ne Bādshāhon ko, ṛaiyat aur mulk kī nigāhbānī ke wāṣte, paidā kiyā hai. Pas, rāt dīn, apnā ḥisāb yihī kiyā kare, ki ‘Aj main ne kyā, kyā kām kie ; aur tamām kārobār par naṣar rakhe, aisā na ho ki ek adnī kām iḡhtiyār karke, baṛe kāmōn se bāz rahe. Ai Jahānpanāh, akṣar log, is ḍar se ki mabādā sach kahne se hamārī rozī meṇ ḡhalal ho, yā, i‘tibār meṇ baṭṭā lage, mulāḡahāḡah karte haiṇ. Dānā Bādshāh wuh hai, jo apnī ḥifāṣat, aur auron kī nigāhbānī is ṭarah kare, ki ḥaḡ ḡuṣāron ko i‘tirāṣ kī jagah na rahe. Agar bashriyat se kuchh chuk ho jāe, to ḥaḡ ke sunne se barham na ho, aur ṭokne-wāle ko na jhīrke.

Bādshāh us zāhid kī naṣīḡat se maḡzūṣ huā. Logon kī ḡhushāmad se parhez karne lagā. Hameshah uskī sūḡbat meṇ jākar naṣīḡat kī bāteṇ suntā. Ek dīn usī zāhid ke pās baiṭhā thā, achānak, ek guroh dād ḡhwāhon kā āḡar faryād karne lagā. Bādshāh ke ḡukm se, zāhid ne un ko bulākar aḡwāl puchhā, aur dānāon ke nazdik, jo jis ke ḡāl ke munāsib thā, Bādshāh se kahā. Bādshāh ko zāhid kī mu‘āmalah rasī, aur muqaddamah fahmī ḡhush āī, aur us se iltimās kī, kī kabhī kabhī muqaddamah āp ke ḡuzūr pahunḡhā kare. Zāhid ne nek niyatī se qabul kiyā, ‘ājizon ke kām meṇ ṣaī karne lagā, aur kamāl tawajjūh se unkī nālīsh sunne. Naubat yahān talak pahunḡhī, ki akṣar kārobār us mulk ke zāhid kī tadbīr se sarānjām hote the, aur roz ba roz mulkī aur mālī kārobār meṇ wuh mashghul rahtā. Raftah, raftah, jāh aur jalāl kā ḡhiyāl, aur daulat kī ārzū zāhid ko huī ; aur aḡl kī iṭā‘āt meṇ quṣūr āne lagā. ḡharāṣ, kaunsā shakḡḡ hai, jise is jādugar dunyā ne ḡumrāh na kiyā ? aur kisne uske hāth se jāṇ bādah fareb kā na piyā. Bādshāh ne jab zāhid kī tadbīreṇ ṣalah mulkī ke mawāfiḡ dekhīṇ, ek bārgī usko iḡhtiyār kullī diyā. ‘Age, darwesh ko ek roṭī kī ḡīkr rahtī thī, ab andeshah ek jahān kā darpesh huā ; aur, qabl is ke, ek kamlī kā sāmān kartā thā, ab ek saṭānat kā sarānjām karnā parā. Kisī dīn ek darwesh, jo hameshah se zāhid kā

rafiq aur maḥrami rāz thá, muláqát ko áyá ; to aurhí rang dekhá aur hairán huá. Chupke záhid se puchhá, ki Yih kyá tariqah tu ne iḡhtiyár kiyá hai ? Záhid ne harchand cháhá, ki kuchh ṡṡr kare, ban na áyá. Faqír ne kahá, Jáh kí maḥabbat, aur mál kí ziyádah ṡalabí se terí aql mári gai hai ; ki tu shahwat aur ghaṡab meṡ giraṡtár huá. Ye aṡwár chhoṡ, aur dáman i tajarrud ko dunyá kí aláish se pák kar, logoṡ kí ámad o shud ká darwá-zah band kar, akeleḡ goshe qináat ko pasand kar. Záhid ne kahá, Ai yár áziz, logoṡ kí ámad o raft, aur guṡtago se mujh meṡ kuchh taghaiyúr nahín áyá hai ; mainṡ dil se usí kám par muta-wajjih huṡ, ki tu jántá hai ? Darwesh ne kahá, Tere didah dánish band ho gae ; afsos ! ki tujhe koí tadbír apní nahín sujhtí hai, aur jab sujheḡ kuchh fáidah na hogá ; terí ḡálat mujhe, us andhe kí mánind naṡar áti hai, jis ne koṡe aur sámp ke bích faraṡ na kiyá, áḡhir ḡalák huá. Záhid ne jab yih bát suní, goshe nashiní kí kaifiyat ko yád karne lagá, aur áṡkhoṡ se áṡsu bahá-ne. Us ko yaqín huá, ki us dost kí bát kamál mihrbání se haí. Fajar hoteḡi logoṡ ne záhid ke darwáze par hujúm kiyá, aur wuh kámoṡ ke inṡirám meṡ mashḡúl huá, shab kí pashemání bhul gayá. Alqiṡṡah, záhid kí yih naubat pahunchí, ki dunyá kí mastí se ráh rást chhoṡi, aur hawá aur hawas kí pairáwí karke ḡhud pasandí meṡ auqát kátne lagá. Ek din kisí begunáh ke qatl ká ḡukm kiyá, aur báḡ uske pashemán hokar taláfi ke darpai huá. Us begunáh ke ḡhwesh aur aṡrabá Báḡsháh ke ḡuṡur áṡkar záhid ke ḡulm se dáḡ ḡhwáh hue ; is muṡaddame kí tajwíz auroṡ ko supard hue. Un diyánatdároṡ ne taḡqiq kar-ke kahá, ki Záhid ne ná ḡaq ḡhun kiyá hai, us ko bhí qatl kíjiye. Záhid ne harchand maḡhlaṡi cháhí, aur logoṡ ko rishwat dene kí, par muṡid na huí.

NAQL 19.

The Judge and his Monkey.

Naql hai, ki Kashmír ke mulk meṡ baṡá ek ḡákim thá. Wuh ek bandar ko bahut áziz rakhtá thá, aur Báḡsháhí nawázishoṡ se use nawázá thá. Hameshah bandar maḡabbat se ḡhidmat meṡ ḡázir rahta ; aur rát ke waḡt, ek ábdár kaṡár háth meṡ lekar, ḡákim ke sirbáne khaṡá rahtá, fajar talak lazimah nigahbání ká bajá látá ;

aur yih k̄hidmat apne shauq se kiyá kartá. Ittifāqan, ekdáná chor dur se Kashmír men̄ áyá, ek rāt chorí ke wáste nikalkar maḥalle mahalle, galí galí, phirtá thá. Ek nádán chor, jo us shahr men̄ thá, wuh bhí usí k̄hiyál men̄ niklá thá, hamjinsí ke sabab donon mile. Musáfir chor ne puchhá, Ai yár, hamen̄ kis maḥalle men̄ jáná munásib hai, aur kis ke ghar men̄ sendh dená bihtar? Bewaquf chor ne jawáb diyá, Kí yahán ke ráis ke ṭawíle men̄ ek moṭá, tázah, tez rau gadhá hai, kí wuh usko bahut áziz rakhtá hai, aur zanjír se muḥkam bándh-kar, do ghulámon̄ ke sipurd kiyá hai; ṣaláh yih hai, kí pahle wahán chalen̄ aur us gadhe ko churáwen, tab shahr ke chauráhe men̄, jo ek shíshagar kí dukán hai, wahán sendh den̄, aur k̄hush rang, ṣáf shíshe nikál, us gadhe par ládkar ghar ko jáwen. Dáná chor is kí báton̄ kí ṭarz se hairán huá, aur cháhtá thá kí uská aḥwál dariyaft kare. Ekáek, kotwál un ke sámhne á pahunchá. Dáná chor, aql kí madad se, ek diwár kí oṭ men̄ chhipá; nádán pakrá gayá. Kotwál ne puchhá, Kahán játá hai, aur tu kaun hai? Jawáb diyá, Kí main̄ chor hun̄, aur cháhtá hun̄ kí shahr ke ráis ká gadhá churáun̄, aur shíshagar kí dukán toṛ, shíshe ládkar ghaṛ ko le jáun̄. Kotwál ne hanskar kahá, Chor us ko kahiye, kí ek gadhe ke liye, jo mazbuṭ bandhá rahtá hai, aur kitne nigahbán us par muqarrar hain̄, aur un shíshon̄ ke wáste jo ṭake ko das das bikte hain̄, áp ko halákat ke girdáb men̄ ḍálí. Aisá k̄haṭarnák kám, agar ráe ke k̄hazáne churáne ke liye kartá, to ek bát thí. Yih kahkar háth bándh pandit̄ k̄háne men̄ bhejá.

Dáná chor ko aḥmaq chor kí báton̄ se naṣíḥat huí, aur kotwál kí báton̄ se tajribah̄ ḥásilkar apne dil men̄ kahá, kí Yih chor mere ḥaq men̄ nádán dost thá, aur kotwál dáná dushman. Us dost ne bewaqufi se mujhe halák kiyá thá, agar yih dáná dushman̄ na hotá, to kám merá háth se já chuká thá, aur ján merí is k̄hiyál men̄ tamám huí thí. Ab jis ṭarah̄ kotwál ne kahá, ráe ke k̄hazáne kí ṭaraf rukh karná bihtar nazar átá hai. Tab áhistah̄ áhistah̄ ráe ke maḥal ke níche ákar sendh dene lagá. Aḳhir shab talakrupaiyon̄ kíárzu men̄, pattharon̄ ko apne hathiyáron̄ se taráshthá thá. Thoṛí sí rāt rah gai thí, kí sirá sendh ká ráe kí k̄hwábgháh ke pás niklá; dekhá, kí wuh takht zarrín par sotá hai, aur dunyá ke asbáb besh qímat, aur jawáhir waghairah̄ aur aur chízen̄ us

ke ás pás paṛí haiṅ ; khatáí parde har taraf lage haiṅ ; káfúrí battiyán raushan haiṅ, nur saltanat har taraf se chamaktá hai. Jab khub ghaur kí, to dekhá, ki ek bandar, kaṭár hath meṅ liye, Bádasháh ke sirháne khará hai, aur pásbání kí naẓar se dahine báen dektá hai. Chor ẓairán huá, ki kahán bandar aur kahán pásbání ! is becháre kí sakat kahán ! aur shamsher ábdár kahán ! Is soch meṅ thá, ki ekbárgí kitní chyuntíyán chhat se Bádasháh ke síne par gireṅ. Bádasháh ne un ke rengne se áin kẖwáb meṅ chhátí par háth mára. Bandar ne jhukkar dekhá, ki chyuntíyán ráe ke síne par phirtí haiṅ ; ghuṣṣe hokar kahá, Mujh aise pásbán ke hote, adní chyuntí ko kyá maqḍur hai, jo be adabí kare aur páñon mere Kẖudáwand niámat kí chhátí par dhare ! Tab máre ghuṣṣe ke, kaṭár nikálá, ki ráe kí chhátí par máre, aur chyuntíyon ko halák kare. Chor pukára, Ai námard, be bák, apne háth ko thám ; kyá álam ko talaf karegá ? Yih kahkar lapká, aur bandar ká háth kaṭár samet maẓbuṭ pakaṛ liyá.

Ráe is shor se chaunḱ paṛá, aur chhor se puchhá, Tu kaun hai ? Us ne jawáb diyá, ki Main terá dushman dáná huṅ. Chori ko yahán áyá thá, agar ek dam terí ẖifáẓat meṅ der kartá, to yih bewaqúf jánwar, jo terá dost i nádán hai, terí kẖwábgháh ko lahu se bhar detá. Ráe is aẖwál par muṭṭala ho sijdah shukr ká bajá láyá, aur bolá, Sach hai, jab Kẖudá kí ináyat kisi kí ẖifáẓat kare, chor pásbán ho jáwe, aur dushman mihrbán. Tab chor ko nawázá aur apná muqarrab kiyá, bandar ke gale meṅ zanjír dálwákar iṣṭabíl meṅ bhejá. Gharaz, chor, jis ne daulat kí umed par kamar bándhkar kẖazáne kí díwár torí thí, qabái dánish pahiná huá thá, táj daulat us ke sir par rakhá gayá ; aur bandar, jo áp ko pásbán aur maẓram i ráz samjhá thá, páiyah iatibár se girá, izzat ká kẖilát us ke badan se utára gayá.

Is qisṣe ká kẖulássh yih hai, ki insán ko cháhiye kí dostí áqlmand se kare, aur nádán dost kí suẓbat se koson bháge.

NAQL 20.

The Merchant and his two Sons discoursing on Fate.

Naql hai, ki ek saudágar thá, us ne sardí gármí zamáne kí dekhi thí, aur talḱhí shiríní us kí chikhí thí. Us ke tín beṭe the. Jawáni ke mastí ke máre apne peshe ko chhoṛkar báp ke

mál par háth dálte, aur bekári o ná hamwári meṇ auqát gaṇwáte. Padari mihrbán shafáqat o mihrbání ke rú se un ko naṣīḥat karne lagá, ki Laṛko, agar is mál kí qadr, jis ke jamá karne meṇ tumheṇ kuchh aṣiyab nahín pahunchí hai, nahín jante ho, to aql ke nasdik tum mázúr ho ; lekin jániyo, ki daulat punjí nekon kí, aur wasilah khushiyon ká ho saktí hai. Dunyádár tín chíz ke khwáhán haiṇ ; khush guzrání, jáh kí taraqqí, Kḥudá kí raṣá : aur in darjon meṇ nahín pahunchte haiṇ magar chár chízon ke wasíle se ; nek peshah iḡhtiyár karná ; aur jo kuchh baham pahunchhe, us ko ḥifázat se rakhná, aur muwáfíq aql ke kharch karná ; aur ḥattal maqdúr bad chízon se parhez karná. Pas, sustí chhoṛo, aur kasb kí khwáhish karo ; aur itní muddat se hamáre jo aṭwár dekhte ho un ko ámal meṇ láo.

Baré beṭe ne kahá, Bába ján, áp to mujhe kasb ke liye farmáte haiṇ, par yih tawakkul ke khiláf hai. Main yaqín jántá huṇ ki jo rozí mere liye muqarrar ho chukí hai, harchand us kí talásh meṇ koshish na karuṇ, tab bhí mujhe pahunchegí ; aur jo merí rozí nahín, us kí talásh meṇ kitnehi sáí karen kuchh fáidáh na karegí. Pas, jo chíz qismat meṇ hai, turt milegí, aur jo nahín, so hargiz muyassar na hogí. Pas, jo chíz milne kí nahín, uske wáste befáidáh miḡnat na kiyá cháhiye, aur behúdah ranj uske wáste kyun ? Main ne kisí buzurg se suná hai, ki jo merí rozí thí, us se main harchand bhágá, par mujh se lipṭí ; aur jo chíz merí naṣīb kí na thí, jis qadr ki us kí koshih kí, wuh mujh se pare bhágí ; pas, khwáh sáí karuṇ, yá na karuṇ, azal se jo merí qismat ká likhá hai na miṭegá.

Báp ne farmáyá jo kuchh tum ne bayán kiyá, so ṭhík hai, par yih álim asbáb hai, is ke akṣar károbár us par mauquf haiṇ. Cháhiye ki asbáb ke wáste koshish kare, aur tawakkul par iṭimád na rakhe. Manfát kasb kí, goshah nashíní ke naṣá se, kahín ziyádah hai ! kyunki ahli kasb se aur ko bhí fáidáh pahunchtá hai, aur ghoshah náshíní se usí ko. Jo shakḥḥ cháhe ki dusre ko naṣá pahuncháwe, haif hai ki wuh káhilí kare.

Dusre laṛke ne kahá, Bába, jo taríqah kasb ká iḡhtiyár karuṇ, aur Kḥudá apní ináyat ke khazáne se mál o matá mujhe baḡhshe, to kharch aur ḥifázat kis ṭaur par karuṇ ? Bayán kijiye, ki apní guzrán ká dastur alámál karuṇ.

Báp ne kahá, Mál jamá karná sahal hai, par hifāzāt us kí, aur us se fāidah uṭháná mushkil. Jab mál kisí ke háth lage, do kám kare, ek yih, ki us kí khabardári is tarāḥ se kare ki záyá hone se bache, choron, baṭpáron, ganṭh kaṭṭon ke háth us par na pahunchen, ki rupaye ke dost bahut hain, aur dushman bhí beshumár; ásmán na gharib ko satátá hai, balki daulatmandon ke qáfile ko luṭáta hai. Dusrá yih, ki aḥl i mál men háth na ḍále, aur us ke fāide se bahrahmand howe; agar punjí men háth lagáwe, aur us ke nafá par qināat na kare, to thoṛe din men aḥl barbád howe. Jis daryá men pání kí ámad kahín se na howe, jald kḥushk ho jáe, aur agar pahār men se kuchh líjiye, aur iṭwaz uske na rakhe, to ákhir wuh kḥálí ho jáe. Jis ke yahán ámad na ho, aur hameshah kḥarch kare, yá ámad se kḥarch ziyádah ho, nidán tukargadá hoḡar mar jáe.

Jab báp ne is bát se farāghat kí, chhoṭá uṭhá, aur pahle us ne báp ko duḡ dí, tab kahá, Kí jab kisí ne aḥl mál ko kḥub hifāzāt se rakhá, aur use kamál manfāt hui, to us munáfi ko kyunkar kḥarch kare. Báp ne kahá, Do qáidon kí riāyat zurúr hai; ek yih hai, ki isráf se parhez kare, aur taríqah iātidāl par, jo sab chízon se bihtar hai, qáim rahe; ki álí himmat logon ke nazdík bukḥal isráf se bihtar hai, aur baḡhshish, agarchih sab jagáh pasandídah hai, jo bajá ho wuhí kḥub hai, na bejá. Dusrá yih, kí baḡhílí aur kam himmatí se iṭtiráz kare, kyunkí baḡhíl ká mál ákhir ko luṭ játa hai, jaise kisí baṛe ḥauz men, ki kai nahron se pání áwe, aur jaisí ámad waisá nikás na ho, to, náchár, har tarāf se ráh dḥuṇḍhtá huá, kar ek kināre se chuwe aur chhed us kí díwār men parjáen; nidán, wuh ḥauz ekbárgí dḥa jáwe. Alqiṣṣah, laṭkon ne jab báp kí naṣiḥaten sunín káhilí chhoṛ, har ek ne ek peshah iḡhtiyár kiyá, behudagí o ghaḥlat tark kí, baṛí saudágari ke irāde kahín durdaráz safar ko chalá.

CHAPTER V.

CONTROVERSY BETWEEN MEN AND ANIMALS,
RESPECTING THEIR NATURAL RIGHTS.

PAHLÍ FAŞL.

The original state of Men and Animals, and the beginning of the Controversy between them before the King of the Genii, in an Island where the Men had been shipwrecked.

Likhne wále ne aḥwál ibtidáe ṣuhúr baní ádam ká yuṇ likhá hái, ki jabtak ye thoṛe the, hameshah haiwánon ke ḍar se bhágkar gháron meṇ chhipte, aur darindon ke kḥauf o kḥaṭar se ṭilon aur paháron meṇ panáh lete; itná bhí, iṭmínán na thá, ki do chár ádmí milkar khetí karen, aur kháwen; is ká kyá zikr ki kaprá pahinen, aur badan ko chhipáwen? Gharaz, phal, ság, pát jangal ká, jo kuchh páte kháte, aur daraḁhton ke patton se tan ko chhipáte; járon meṇ garm jagah meṇ rahte, aur garmiyon meṇ, sar zamín sard ká rahná iḁhtiyár karte. Jab us ḥálat meṇ thoṛí muddat guṛí, aur aulád kí kaṣrat hui, tab to andeshah dám o dad ká, ki har ek ke jí meṇ samáyá thá, bilkul nikal gayá. Phir to bahut se qile, shahr, qare, nagar basákar, chain se rahne lage; ziráṭ ká sámán muhaiyá kar, apne apne kár o bár meṇ mashghul hue, aur haiwánon ko dám meṇ giraftár karke sawárí aur bárbardárí, ziráṭ, aur kisht-kárí ká kám lene lage. Háthí, ghoṛe, unṭ, gadhe, aur bahut se jánwar, ki hameshah jangal biyábán meṇ shutur i be-muhár phirte the, jahán jí cháhtá, achchhá hará sabṣaḁ dekkar charte, koí puchhne-wála na thá: so un ke kandhe, rát din kí miṇnat se, chhil gae; píthon meṇ ghár paṛ gae. Harchand bahut sá chikḁhte chinghápte, par ye ḥazrat i insán, kab kán dharte? akṣar wahshí kḥauf giraftárí se durdast jangalon meṇ bháge. Táir bhí, apná baserá chhoṛ, bál bachchon ko sáth le, in ke mulk se uráñchhu ho gae. Har ek bashar ko yih kḥiyál thá, ki sab haiwánát hamáre ghulám hain, kis kis makar o ḥile se phande, aur jál baná baná un ke darpai hue. Is dároḁr meṇ ek muddat guṛí.

Ḥakím Jinní, ki laqab us ká, Sháh mardán thá, qaum Jannát ká Bádsháh huá; aisá ádil thá, ki jis ke áhad men sher aur bakrí ek ghát men pání píte the; kyá daḡhal ki koí ṭhag, choṭṭá, daghábáz, uchakká uske qalmlrau men rahne na páwe? Jazírah Bilásághún nám, ki qaríb khaṭ i istiwa ke wáqá hai, us Shahansháh ádil ki takht gáh thá. Ittifáqan, ek jaház ádmiyon ká, bád muḡháláf ke sabab tabáhi men ákar, us jazíre ke kináre já lagá. Jitne saudágar aur ahli álam, ki jaház men the, utarkar us sar zamín ki sair karne lage. Dekhá, to ájab pahár hai, ki rang barang ke phúl aur phaṭ, har ek darḡht men lagé, nahren har ṭaraf jári, haiwánát, hará hará sabzah charchug kar, bahut moṭe táze, ápas men kalolen kar rahe hain. Asbaski áb o hawá wahín ki bahut khub, aur zamín niháyat shádáb thí, kisi ká dil na cháhá ki ab yahán se phir jáe. Akhir, makánát ṭarah ṭarah ke, baná baná, us jazíre men rahne lage, aur haiwánát ko dám men giráftár karke, badastúr, apne károbár men mashghul hue. Waḡshiyon ne jab yahán bhí subhítá na dekhá, ráh ṣaḡrá ki lí. Ádmiyon ko to yihí gumán thá, ki ye sab hamáre ghulám hain, is liye anwa o aqsám ke phande banákar, baṭaur sábiq, qaid karne ki fikr men hue. Jab haiwánon ko yih sám fásid unká málúm huá, apne raíson ko jamá karke dárul ádálát men ḡáṣir hue, aur beorá sab ḡakím ke sámhne sára májrá ḡulm ká, ki unke háthon se uṭháya thá, mufaṣṣal bayán kiyá.

Jis waqt Bádsháh ne tamám aḡwál haiwánon ká suná, wahín farmáyá, ki Hán, jald qásidon ko bhejen ádmiyon ko ḡuzúr men ḡáṣir karen. Chunánchih, un men se sattar ádmí, jude jude shahron ke rahnewále, ki niháyat faṣíḡ o balígh the, bamujarrad talb Bádsháh ke, ḡaṣir hue. Ek makán achchhá sá un ke rahne ke liye tajwiz huá. Bád do tín din ke, jab mándagí safar kí rafá huí, apne sámhne bulwáyá. Jab unhon ne Bádsháh ko takht par dekhá, duáín de, adab o kúrnish bajálá, apne apne qaríne se khaṭe hue. Yih Bádsháh to nináyat ádil o munáif, jawánmardí aur saḡhawat men, iqrán aur amsál se sabqat le gayá thá; zamáne ke ḡharíb o ḡhurbá yahán ánkar parwarish páte the; tamám qalmlrau men kisi zerdast ájis par, koí zabardast ḡalim ḡulm na kar saktá; jo chízen, ki sharaḡ men ḡarám hain, uske áhad men bilkul uṭh gaí thín; hámeshah, aiwáe razámándí

aur k̄hushnudí K̄hudá ke, koí amar malhúz k̄hátir na thá. Is ne niháyat akhláq se un se puchhá, ki Tum hamáre mulk men kyun áe? Hamáre tumháre to kabhí k̄haṭ o kitábat bhí na thí; kyá aisá sabab huá, ki tum yahán tak pahunche? Ek shak̄ḥe un men se, ki jahándidah aur faṣīḥ thá, taslímát bajá lákar kahne lagá, ki Ham ádal o inṣáf Bádsháh ká sunkar ḥuzúr men ḥázir hue hain, aur áj tak is ástánahi daulat se koí dádk̄hwáh mahrúm nahín phirá hai; ummed yih hai, ki Bádsháh hamáre dádk̄ ko pahunche. Farmáyá, ki gharaz tumhári kyá hai? Arz kiyá, ki Ai Bádsháh ádil, ye haiwánát hamáre ghulám hain, in men se báze mutanaffir, aur báze, agarchih jabran tábi hain, lekin hamári milkíyat ke munkir. Bádsháh ne puchhá, ki Is dáwí par koí dalíl bhí hai? kyunki dáwí bedalíl dár ul ádálát men, suná nahín játá. Us ne kahá, Ai Bádsháh, is dáwí par bahutsí daláíl aqlí o naqlí hain.

DUSRÍ FAṢL.

2.—*Man claims Authority over the Animals from the superiority of his form, wisdom, &c. ; to which they reply.*

Jis waqt Bádsháh ne yih bát suní, is qaziye ke inṣáf ke liye badil maṣruf ho, irshád kiyá, ki qází, o muftí, aur tamám ayan o arkán jinnoṇ ke ḥázir hon; waḥín, bamujib ḥukm ke, sab ke sab bárgáh Sultání men ḥázir hue. Tab insán se farmáyá, ki Apní bát bayán karo. Tab ek shak̄ḥ in men se taslímát bajálákar yun arz karne lagá, ki Ai jahánpanáh, sab hamáre ghulám, aur ham unke málik hain; ham ko sazawár hai ki ḥukúmat k̄hwindánah un par karen, aur jo kám cháhen, un se len; in men se, jisne hamári itaṣṭ qabúl kí, maqbul K̄hudá ká huá; aur jo hamáre ḥukm se phirá, goyá, K̄hudá se phirá.

Bádsháh ne farmáyá ki Dáwí be-dalíl maḥkamah i qazá men masmuṭ nahín hotá, koí sanad aur dalíl bhí bayán karo. Us ne kahá Bahut daláíl aqlí o naqlí se hamára dáwí sábit hai. Farmáyá, ki We kaunsí dalílen hain? Tab wuh kahne lagá, ki Allátála ne hamári suraton ko kis pákízagí se banáyá, har ek azv munásib, jaisá cháhiye, atá kiyá; badan suḍaul, qad sídhá, aql aur dánish, jis ke sabab nek o bad men imṭiyáz karen, balki tamám ásmán

ká aḥwál jāneṅ aur batāweṅ :—ye ḵhubiyān hamāre siwá kis meṅ haiṅ? Is se yih mālúm huá, ki ham málík aur ye ḡhulám haiṅ.

Bádsháh ne ḥaiwānoṅ se puchhá, ki Ab tum kyá kahte ho? Unhoṅ ne iltimás kiyá, ki un dalíloṅ se dáwí ḡábit nahín hotá. Farmáyá, ki Tum nahín jānte, ki durustí nishast o barkhást kí ḵhaṣlat Bádsháhoṅ kí hai, aur bad ṣurati o ḵhamidagi álamat ḡhulamou kí? Un meṅ se ek ne jawáb diyá, ki Allátálá Bádsháh ko taufiq nek baḵshahe, aur áfāt zamáne se maḥfúz rakhe; aṛz yih hai, ki ḵháliq ne ádmioṅ ko is ṣurat aur dildaul par, iswáste, nahín banáyá hai, ki hamāre málík kahláwen; aur na ham ko is shakl aur chál dhál par paidá kiyá, ki un ke ḡhulám howeṅ. Wuh ḥakím hai, us ká koi fēl se ḥikmat ḵháli nahín, jiske wáste jo ṣurat munásib jání, aṭá kí.

TI'SRI' FAṢL.

3.—*Man defends his right to rule, from the power he has of selling animals, &c. ; to which they reply.*

Bádsháh ne insánoṅ kí ṭaraf mutawajjih hokar farmáyá, ki Tum ne jawáb us ká suná, ab, tum ko jo kuchh kahná báqí ho, bayán karo. Unhoṅ ne kabá, Abhí bahut se dalíleṅ báqí haiṅ, ki un se dáwí hamará ḡábit hotá hai; báṛe un meṅ se aise haiṅ, ki mol lená, bechná, khiláná, libás pahináná, sardí garmí se maḥfúz rakhná, quṣuroṅ se un kechashm poshí karná, darindoṅ kí mazarrat se bacháná, jab kí bímár hoṅ shafqat se dawá karná,—ye salúk hamāre in ke sáth banazar shafqat aur maraḥmat ke haiṅ : tamám málíkoṅ ká yihí dastur hai, ki ḡhulamou par har ḥál meṅ, naṣar i shafqat o maraḥmat kí rakhte haiṅ.

Bádsháh ne yih sunkar ḥaiwán se farmáyá, ki Tu us ká jawáb de. Us ne kabá, Yih ádmí jo kahtá hai, ki ḥaiwānoṅ ko ham mol lete aur bechte haiṅ, yih ṭaur ádmioṅ meṅ bhí járí hai; chunán-chih, Fáris ke rahnewále, jab Rúm par fatih páte haiṅ, Rúmioṅ ko bech dálte haiṅ; aur Rúmí jis gharí Fáris par ḡhálíb hote haiṅ, Fársioṅ se yihí saluk karte haiṅ. Hind ke rahnewále sindhioṅ se, aur Sindh wále Hindioṅ se; Arab Turkoṅ se, aur Turk Araboṅ se yihí muámalah waquṁ meṅ láte haiṅ. Ḡharaz, kí ek dusre par jab ḡhálíb hotá, aur fatih pátá hai, ḡhaním kí qaum ko apná ḡhulám

jānkar bechdāltā hai; kyā jāne, ki haqīqat mein kaun ghulām hai, aur kaun mālīk? ye daur aur naubatēn haiñ. Bād us ke, har ek haiwān ne Bādshāh ke rubaru shikoh un ke zulm kā judā judā bayān kiyā. Ab shām huī, darbār barkhāst ruḥḥat ho, apne apne makānon mein jāo, subh ko phir bāzīr honā.

[After this, all parties retire, and consult among themselves. The judge, the king of the genii, and his counsellors. The men among each other : they appoint persons to plead their cause. The animals among themselves : they send messengers to the principal tribes, and each tribe sends a deputy to the court. The account of these proceedings occupies more than 100 pages. All things being arranged, the trial proceeds, as here described.]

CHAUTHA' FASL.

4.—*The assembling of all parties, after their private consultations.*

Subh ke waqt, ki tamám haiwánon ke wakíl har ek mulk se ákar jamá hue, aur jinnon ká Bádsháh qáziye ke infisál ke wáste diwán i-ám men ákar baithá, chobdaron ne bamujab hukun ke, pukárkar kahá, ki Sab nálish karne wále, aur dád ke cháhne wále, jin par zulm huá hai, sámhne ákar házir hon ; Bádsháh qáziye ke infisál karne ko baithá hai, aur qází o muftí házir haiñ. Is bát ke suntehi, jitne haiwán aur insán ki har ek taraf se jamá hue the, saf bándhkar Bádsháh ke áge khare hue, aur adab o taslímát bajá lákar duñen dene lage. Bádsháh ne har taraf khiyál kiyá dekhá, to anwá o aqsám kí khilqat niháyat kagrat se házir hai, ek saat mutájjab hokar sákit rah gayá.

Bád us ke, ek hákím jinní kí taraf mutawajjih hokar kahá, ki Tu is aajib o gharib khlilqat ko dekhtá hai? Us ne arz kiyá, Aí Bádsháh, main un ko díday dil se dekhtá, aur musháhidah kartá hun. Bádsháh un ko dekhkar mutájjab hotá hai,—main us éshí hákím kí hikmat, aur qudrat se mutájjab hun, ki jisne un ko paidá kiyá, aur anwá aqsám kí shaklen banáin, hameshah parwarish kartá, aur rizq detá, har ek balá se mahfúz rakhtá hai. Balki ye us ke ilm i huzuri men házir hain, iswáste ki jab Allátálá

ahl i baqarat kí naqar se nur ke parde meñ poshidah huá, wahán wahm aur fikr ká bhí tásaawur nahín pahunchtá; in şanaton ko us ne gáhir kiyá, ki har ek şáhib baqarat musháhidah kare. Aur jo kuchh us ke pardah ghaib meñ thá, us ko aşşagáh zuhúr meñ láyá, ki ahl i naqar us ko dekhkar us kí şanát, o behamtái, aur qudrat, o ektái ká iqrár karen, dalíl o þujjat ke muhtáj na hon. Aur ye şuraten, ki şlim i ajisám meñ naqar áte haiñ, amşál o ash-kál un şuraton kí haiñ, jo şlim i arwáh meñ maujúd haiñ; we şuraten, ki us şlam meñ haiñ, núrání o laţif haiñ, aur ye tárík kaşif haiñ; jis şaraþ taşwíron ko har ek aşv meñ munásibat hotí hai, un haiwánon ke sáth, ki jinkí we taşwíren haiñ, usí şaraþ in şuraton ko bhí munásibat hai, un şuraton se, ki şlam arwáh meñ maujúd haiñ; magar we şuraten taþrík karne-wále haiñ, aur ye mutaþrrík; aur, jo in se bhí kam rutbah haiñ, be þis o þarkat, aur bezabán haiñ, aur ye maþsús haiñ; we şuraten, ki şlam i baqá meñ haiñ, báqí rahtí haiñ, aur ye fání o zálí ko játí haiñ.

PA'NCHWI'N FAŞL.

5.—*The Jackal, the Representative of the Lion, the king of Beasts, examined.*

Jis waqt tamám haiwán o insán Bádasháh ke rúbarú şaf bándhkar khare hue, Bádasháh ne sab kí şaraþ mutawajjih hokar dekhá; gídař sámhne naqar áyá. Puchhá, Tu kaun hai? Usne aşz kiyá, ki Maiñ haiwánon ká wakíl hun. Bádasháh ne kahá, tujh ko kisne bhejá hai? Us ne kahá, Mujh ko darindon ke Bádasháh sher abúl-þarís ne bhejá hai. Farmáyá, Wuh kis mulk meñ rahtá, aur rayat us kí kaun hai? Kahá, Jangal biyábán meñ rahtá hai, aur tamám wahúsh o baháim us kí rayat haiñ. Puchhá, Us ke madadgár kaun haiñ? Kahá, Chíte pářhe, harin, khargosh, lomří, bhere, sab us ke yár o madadgár haiñ. Farmáyá, Us kí şurat aur sírat bayán kar. Gídař ne kahá, Wuh dīldaul meñ sab haiwánon se bařá, quwat meñ ziyádah, haibat o jalál meñ sab se bařtar; sínah chauřá, kamar patlé, sir bařá, kaláiyán mazbuř, dánt aur jangul saķht, áwáz bháří, şurat muhib; koí insán o haiwán khauf se sámhne nahín á saktá; har ek bát meñ durust, kisí kám meñ yár o madadgár ká muhtáj nahín; saķhí aisá ki shikár karke sab

ḥaiwánát ko taqáim kar detá hai, aur ép muwáfiq ihtiyáj ke khátá hai ; jabki dur se roshní dekhtá hai, nazdik jákar khará hotá hai, us waqt ghusṣah us ká faro ho játá hai ; kisi ʔurat aur larke ko nahín chheṛtá ; rág se bahut kḥwáhish o ragḥbat rakhtá hai ; kisi se ʔartá nahín, magar chyuntí se, ki yih us par aur us ke aulád par ghálib hai, jis tárah pashshah háthí aur bail par, aur makkhí ádmিয়on par ghálib hai.

CHHATWÍN FAṢL.

6.—*The Parrot, the deputy of the Chief of Birds, examined.*

Bád is ke Bádsháh ne sámhne dekhá toṭá ek daraḥt kí shákh par baiṭhá huá, har ek kí báteṅ suntá thá ; puchhá, Tu kaun hai ? Us ne kahá, Main shikári jánwaron ká wakíl hun : mujh ko unke Bádsháh anqáne bhejá hai. Bádsháh ne kahá, Wuh kahán rahtá hai ? Us ne aṛz kiyá, ki Daryáe shor ke jazíron men, buland paháron par, rahtá hai ; wahán kisi bashar ká guṛar nahín hotá, aur koí jaház bhí wahán tak nahín já saktá. Farmáyá, Us jazíre ká aḥwál bayán kar. Us ne kahá, Zamín wahán kí bahut achchhí hai, áb o hawá mutadil, chashme kḥushgawár, anwá o aqsám ke daraḥt mewedár, ḥaiwánát taraḥ taraḥ ke beshumár. Bádsháh ne kahá, Anqá kí shakl o súrát bayán kar. Kahá wuh dildaul men sab táíron se bará hai ; urne men qawí, panje aur minqár saḥt ; bázu niháyat chauṛe chakle, jis waqt un ko hawá men ḥarkat detá hai, jaház ke se bádbán mēlúm hote haiṅ ; dum lambí ; urne ke waqt, ḥarkat ke zor se, pahár hil játá hai ; háthí, gaiṇde, wa-ghairah baṛe baṛe jánwaron ko zamin se uṭhá le játá hai. Bádsháh ne kahá, Kḥaṣlat us kí bayán kar. Kahá, Kḥaṣlat us kí bahut achchhí hai.

A'dmিয়on kí qaum men Namrud, Firʔun, káfir, fásiq, mush-rik, munáfiq, mulḥid, badʔahad, zálim, rahzan, choṭṭe, ʔiyár, jaib kutre, uchakke, jhúṭhe, makkár, dagḥábáz, mukḥannaʔ, zání, mughlim, jáhil, aḥmaq, baḥhíl, un ke siwá aur bhí bahut se firqe, ki jin ke qaul o fēl qábil bayán ke nahín hote haiṅ, aur ham un se bure haiṅ. Magar beshtar kḥasáili ḥamídah, aur aḥhláq i pasandídaḥ men sharík ; iswáṣte ki hamáre guroh men bhí sardár o raís, aur yár o madadgár hote haiṅ, balki hamáre sardár siyásat o riyásat men insánon ke Bádsháhon se

bihtar hain, kyunki we faqat apní gharāṣ aur manfāt ke liye, rayat o fauj kí parwarish karte hain; jab kí maqsad un ká ḥásil ho jātá hai, us waqt fauj o riāyá ke ḥál par kuchh ḵhiyál nahín karte. Hálánki yih ṭarīqah raíson ká nahín hai, riyásat o sardárí ke wásṭe lázim hai kí Bádsháh apní fauj o rayat par hameshah shafāqat o mihrbání rakhe; jis tarāḥ Allātālá apne bandon par hameshah raḥmat kartá hai, isí tarah har ek Bádsháh ko cháhiye, kí apní riāyá par naẓar shafāqat kí rakhe; aur ḥaiwānon ke sardár fauj o rayat ke ḥál par hamesháh shafāqat o mihrbání rakhte hain. Is ṭarāḥ chyunṭiyon aur ṭáiron ke raís bhí, apní rayat kí durustí aur intizám men maẓrúf rahte hain, aur jo kuchh fauj o riāyá se salúk o iḥsán karte hain, us ká badlá aur iẓāẓ nahín cháhte; aur apní aulád se bhí parwarish ke iẓāẓ neki kí tawaqqú nahín rakhte, jis tarāḥ ádmí aulád kí parwarish karke phir un se ḵhidmat lete hain. Ḥaiwán bachchon ko paidá karke parwarish kar dete hain, phir un se kuchh gharāṣ nahín rakhte, faqat shafāqat o mihrbání se pálte aur khiláte hain. Ḳhudá kí ráh par šábit qadam hain; kyunki wuh bandon ko paidá karke rizq pahunchátá hai, aur un se shukr kí tawaqqú nahín rakhtá. Insánon men, agar ye fēl i bad na hote, to Allātālá un se kyun farmátá, kí Shukr karo hamárá, aur apne má báp ká; hamárfi aulád par yih ḥukm nahín kiyá, kyunki ye kufar o náfarmání nahín karte. Totá jis waqt us kalám tak pahunchá, Jinnat ke ḥakímon ne bhí kahá, Yih sach kahtá hai. Insánon ne sharmin-dah hokar sir jhuká liyá, kisí ne kuchh jawáb na diyá.

SA'THWI'N FAṢL.

7.—*The Frog, the Deputy of the king of Reptiles and Fishes, examined.*

Bádsháh ne ek ṭaraf dekhá menḍak daryá ke kináre, ek ṭile par khará huá, tasbiḥ o tahlíl men mashghul thá; puchhá, Tu kaun hai? Us ne kahá, Main daryái jánwaron ke Bádsháh ká wakil hun. Farmáyá, Us ká nám o nishán bayán kar. Kahá, Nám us ká Tanín hai, daryáe shor men rahtá hai, tamán daryái jánwar kachhwe, machhlí, menḍak, nihang us kí rayat hain. Bádsháh ne kahá, Us kí shakl o šurat bayán kar. Us ne kahá

dīldaul men sab daryái jánwaron se bará ; surat aḡib, shakl muhib, qad lambá ; tamám daryá ke jánwar us se khauf karte hain ; sir bará, ánkhen roshan, munh chauṛá, dánt bahut, jitne daryái jánwar pátá hai, beshumár nigaltá hai. Jab ki bahut kháne se bad hazamí hotí hai, us waqt kamán kí taraḡ kham hokar, sir aur dúm ke zor par khará hotá, aur bích ke dhar ko pání se nikál kar hawá men buland kartá hai. Aftáb kí ḡararat se us ke peṡ ká khána hazam ho játá hai, aur beshtar us ḡálat men behosh bhí ho játá hai, us waqt bádál jo daryá se uṡhte hain, us ko lekar kḡushkí men dāl dete hain ; phir to marjétá aur darindon kí ghizá hotá hai ; aur kabhí bádilon ke sáth buland hokar, Yájúḡ o Májúḡ kí ḡad men já girtá hai, aur chand roz un ke kháne men átá hai. Gharaz, jitne daryái jánwar hain is se ḡarte aur bháḡte hain ; yih kisí se nahín ḡartá ; magar ek jánwar chhoṡá, pashshe ke barábar hai, us se niháyat khauf kartá hai, is wáṡṡe ki wuh, jis waqt us ko káṡṡá hai, zahar us ká tamám badan men is ke aḡar kar játá ; ákhir yih mar játá hai, aur tamám daryái jánwar jamá hokar ek muddat talak us ká gosht kháte hain ; jis taraḡ aur chhoṡe jánwaron ko yih khátá hai, usí taraḡ we sab milkar us ko kháte hain : yihí ḡál shikáří jánwaron aur táíron ká hai. Béd us ke kahá, Main ne suná hai, ki sab ádmí gumán karte hain ki ham málik aur tamám ḡaiwán hamáre ḡhulám hain ! Main ne jo ḡaiwánon ká aḡwál bayán kiyá, us se kyun nahín dariyáft karte, ki sab ḡaiwánát musáwí hain, kuchh faraq nahín ; kabhí, to kháte hain, aur kabhí áp dusron kí ghizá ho játe hain ? Málúm nahín, ki ḡaiwánon par kis chíṡ se faḡhar karte hain. ḡálánki, jo ḡál hamárá hai, wuhí ḡál un ká hai ; kyunki nekí aur badí béd marne ke záhir hotí hai, maṡṡí men sab mil jáwenge, ákhir Kḡhudá kí ṡaraf rujú karenge. Béd us ke Bádeḡháh se kahá, ki Insán jo yih dáwí karte hain, ki ham málik aur sab ḡaiwán ḡhulám hain, is makar o buhtán se un ke saḡht tájjub hai ! Nipaṡ jáhil hain, ki aisí bát kḡhiláf qiyás kahte hain. Main ḡairán hun ki we kyunkar yih tajwíz karte hain, ki sab darand, charand, shikáří jánwar, azdihá, nihang, sámṡ, bichchhú, un ke ḡhulám hain ! Yih nahín jánte, ki agar darand jangal se, aur shikáří jánwar paháron se, aur nihang daryá se nilkalkar un par hamlah karen, koí insán báqí na rahe ; aur un ke mulk men

ákar sab ko tabáh kar dewen, ek ádmí jítá na bache ? Ghanímáñ nahín jánte, aur is ká shukr nahín karte hain, ki K̤hudá ne unke mulk se in sab haiwánon ko dur rakhá hai ; magar ye becháre haiwán, jo yahán giriftár hain, rát din un ko ázáb men rakhte hain ; isí sabab gharúr men ágae hain, ki baghair dalíl o bujjat ke aisá dáwi bemáñí karte hain.

ATHWI'N FAŞL.

8. *The Bee, the King of Insects, examined.*

Us ke bád Bádsháh ne haiwánon kí taraf k̤hiyál kiyá. Nágáh, ek mahín áwáz kán men pahunchí ; dekhá, to makkhiyon ká sardár Yásúb sámhne urtá, aur K̤hudá kí tasbĩh o tahlíl men naghmah saráí kartá hai. Puchhá, Tu kaun hai ? Us ne kahá, Main þasharát ul áraz ká Bádsháh hun. Farmáyá, Tu áp kyun áyá ? jis tarah aur haiwánon ne apne qáñid aur wakil bheje, tu ne apní rayat aur fauj se kisí ko kyun na bhejá ? Us ne kahá, Main ne us ke hál par shafaqqat aur mihrbání kí, tá kisí ko kuchh taklíf na pahunche. Bádsháh ne kahá, yih wasf aur kisí haiwán men nahín hai, tujh men kyunkar huá ? Kahá, Mujh ko Allátála ne apní ináyat o marhamat se yih wasf áttá kiyá. Us ke siwá aur bhí bahut sí buzurgiyán aur k̤hubiyán baķhshé hain. Bádsháh ne kahá, Kuchh buzurgiyán apní bayán kar, ki ham bhí málum karen.

Us ne kahá, Allátála ne mujh ko, aur mere jad o ábá ko, bahut sí niámaten baķhshín ; kisí haiwán ko us men sharík nahín kiyá. Chunánchí mulk o nabuwat ká martabah ham ko baķhshá, aur hamáre jad o ábá ko nasal darnasal us ká waráah pahuncháyá ; ye do niámaten aur kisí haiwán ko nahín dín. Us kestwá Allátála ne ham ko ilm handasah, aur bahut sí şanátín síkháín, ki apne makánon ko niháyat k̤hubí se banáte hain. Tamám jahán ke phal aur phul ham par halál kie, ki be k̤halish kháte hain. Hamáre luáþ se shahd paidá kiyá, ki jis se tamám insán ko shifá háñil hotí hai. Is martabe par hamáre áyát qurání nátiq hain, aur hamári sūrat o sírat Allátála kí şanát o qudrat par gháñilon ke wáste dalíl hai. Kyunki k̤hilqat hamári niháyat latíf, aur şurat bahut áñib hai, iswáste ki Allátála ne hamáre jism men tĩn joř rakhe hain ; bich ke joř ko murabbá kiyá, niche ke dhař ko lambá, sir ko mudauwat

banáyá; chár háth páon, mánind azlá shakl musaddas kí, niháyat khubí se munásib miqdár ke banáe, jin ke sabab nishast o barkhást karte hain; aur ghar apne is khusht aslubí se banáte hain, ki hawá un men hargiz nahín já saktí, ki jiske báis ham ko, yá hamáre bachchon ko taklíf pahunché. Háth páon kí quwat se daraht ke phal, patte, phul, jo kuchh páte hain, apne makánon men jamá kar rakhte hain. Shánon par chár bázu banáe, jin ke báis urte hain; aur hamáre dang men kuchh zahar bhí paidá kiyá hai, ki us ke sabab dushmanon kí shar se mahfúz rahte hain; aur gardan patlí banáí, ki dáin báin sir ko baqhubi pherte hain; aur us kí donon taraf do ankhen raushan atá kí hain, ki un kí roshní se har ek chíz ko dekhte hain; aur munh bhí banáyá hai, ki jis se kháne kí lazát jánte hain; do honth bhí díe, jin ke sabab kháne kí chízen jamá karte hain; aur hamáre peñ men quwat házimah aísí baqhshtí hai, ki wuh rutúbát ko shahd kar detí hai, aur yihí shahd wáste hamáre aur aulád ke ghízá hai; jis taraf, chár páon kí pistán men quwat dí hai, ki us ke sabab khun mustahíl hokar dudh ho játá hai. Gharaz, ki ye niámaten Allátáá ne ham ko atá kí hain, us ká shukr kahán tak karen! is wáste main ne rayat ke hál par shafqat o mihrbání karke, apne upar taklíf rawá rakhi, un men se kisi ko ná bhejá.

Jis waqt Yásub apne kalám se fáirigh huá, Bádsháh ne kahá, Afrín! áad áfrín! tu niháyat faisih o baligh hai! Sach hai, ki tere siwá ye niámaten Allátáá ne kisi haiwán ko nahín baqhshtín. Bád us ke puchhá, Terí rayat aur sipáh kahán hai? Us ne kahá, Tile, pahár, daraht par, jahán subhítá páte rahte hain, aur báze ádmíyon ke mulk men jákar, un ke gharon men sakunat ikhtiyár karte hain. Bádsháh ne puchhá, Un ke háth se kyun kar salámat rahte hain? Kahá, Beshtar un se chhipkar apne taín bacháte hain, magar kabhi jo we qábú páte hain taklíf dete hain, balkí akshar chhatton ko tokar bachchon ko már dálte hain, aur shahd nikálkar ápas men khá lete hain. Bádsháh ne puchhá, Phir, tum us zulm par un ke kyunkar shabr karte ho? Us ne kahá, Ham yih zulm sab apne upar gawará karte hain, aur kabhi ájiz hokar un ke mulk se nikal játe hain; us waqt we sulah ke wáste, bahut hile pesh karte hain; taraf taraf kí

saughát, aṭar, o ḵhushbú, waghairah bhejte haiṅ ; ṭabal aur ḍaf bejáte haiṅ ; gharaz, ki anwá o aqsám ke tuḥfe ṭaháif dekar ham ko rází karte haiṅ. Hamáre mizáj meṅ shar o fasád nahín hai, ham bhí un se ʔulaḥ kar lete haiṅ, unke yahán phir chale áte haiṅ ; tis par bhí ham se rází nahín haiṅ, baghair dalíl o ḥujjat ke dáwá karte haiṅ, ki Ham málik, ye ghulám haiṅ.

Nawín Faṣl.

9. *The Men questioned, their replies, and the objections of the Animals to them.*

Bádsháh ne niháyat ḵhush hokar us kí ṭaríf kí, aur insánon kí jamáʔat kí ṭaraf mutawajjhíh hokar farmáyá, ki Is ne jo kahá sab suná, tum ne ? ab tumháre nazdík koí jawab báqí hai ? Un meṅ se ek shaḵḥ ʔrábí ne kahá, ki Ham meṅ bahut sí faẓílateṅ aur nek ḵhaṣlateṅ haiṅ, jin se dáwá hamára ṣábit hotá hai. Bádsháh ne kahá unheṅ bayán karo.

Us ne kahá, ki Zindagí hamaré bahut aish se guẓartí hai, anwá o aqsám kí niámaten, kháne píne kí, ham ko muyáassar haiṅ, haiwánon ko we naẓar bhí nahín átiṅ. Mewoṅ ká maghz aur gudá hamáre kháne meṅ áta hai, poṣṭ aur gaṭhlí ye khate haiṅ ; us ke siwá taraḥ taraḥ ke kháne shermál, báqirḵhání, gáodídah, gáoza-bán, kalíchah, maṭanjan, zerbariyán, muzáfar, shírbaranj, kabáb, qurmá, burání, firní, dudh, dahí, ghí, qism qism kí miṭháí, ḥalwá sohan, jalebí, laḍḍu, peṛe, barfí, amrití, lauziyát waghairah, kháte haiṅ. Tafrín ṭabá ke wáste nách, rang, haṇsí, chuhal, qiṣṣe, kahání muyassar haiṅ ; libás fáḵhirah aur zíwarát, ṭaraḥ baṭaraḥ ke pahínte haiṅ ; namad qálín, chándní, jájam, aur bahut se farash furosh bichháte haiṅ ; haiwánon ko ye sámán kahán muyassar haiṅ ? Hameshah jangal kí ghás kháte haiṅ, aur rát din nang dhaṛang ghulámon ke taraḥ miḥnat aur mushaqqat meṅ rahte hain. Ye sab chízen dalíl haiṅ is par, ki Ham málik aur ye ghulám haiṅ.

Táiron ká wákíl hazár dástán sámhne sháḵḥ i daraḵht par baiṭhá thá, us ne Bádsháh se kahá, ki Yih ádmí jo apne anwá o aqsám ke kháne píne par iftiḵhár kartá hai, yih nahín jántá, ki ḥaqíqat meṅ in ke wáste yih sab ranj o aṭáb hai. Bádsháh ne kahá, Yih kyunkar hai ? use bayán kar.

Kahá, Iswáste ki is árám ke liye, bahut miñnatē aur ranj uṭháte haiñ; zamín khodná, hal jotná, bail khaichná, pání bharná, ánj boná, káṭná, tolná, písná, tanúr men ág jaláná, pakáná; ghosht ke wáste qaṣáiyon se jhagarná; baniyon se hisáb-kitáb karná. Mál jamá karne ke liye miñnatē uṭháná, ilm o hunar síkhná, badan ko ranj dená, dur dur mulkon ko jáná, do paison ke wáste amíron ke sámhne háth bándhkar, khare honá. Gharaz, is jad o kad se mál o asbáb jamá karte haiñ, bád marne ke wuh ghairon ke hisse men átá hai; agar wajh ḥalál se paidá kiyá hai, to us ká hisáb o kitáb hai, nahín to aḡáb o aqáb; aur ham is ranj o aḡáb se maḥfúz rahte haiñ, kyunki ghiṣá hamárá faqat ghás pát hai. Jo chiz zamín se paidá hotí hai, be miñnat o mashaqqat us ko apne ṭasarruf men láte haiñ; anwá o aqsám ke phal aur mewe, ki Allátálá ne apní qudrat se hamáre wáste paidá kie haiñ, kháte haiñ, aur hameshah us ká shukr karte haiñ. Fikr o talásh kháne píne kí, hamáre dil men kabhí nahín átí; jahán játe haiñ, faḡal iláhí se, sab kuchh muyassar ho játá hai, aur ye hameshah qút kí fikr men ghaltán bechán rahte haiñ. Aur tarah tarah ke kháne, jo ye kháte haiñ, waisehí ranj o aḡáb bhí uṭháte haiñ. Amráz muzmanah men mubtalá rahte haiñ; bukhár o dard sir, haizah, sarsám, fálíj, laqwah, jaurí, kháñsí, yirqán, tap i diq, phoṛá, phunsí, khujlí, dád, kḥanázír, pechish, ishál, átishak, sozák, fílpá, nakwásá; gharaz, aqsám kí bímáriyán un ko áriṣ hotí haiñ,—dawá dāru ke liye ṭabíbon ke yahán daure phirte haiñ, tis par beḡayái se kahte haiñ, ki Ham málík aur ḡaiwán hamáre ghulám haiñ!

Insaan ne jawáb diyá, Ki bímárá kí khúśúsiyat kuchh hamáre wáste nahín hai, ḡaiwán bhí beshtar amráz men mubtalá hote haiñ.

Us ne kahá, ḡaiwán jo bímár hote haiñ, sírf tumhárá amezish aur ikhtilát se; kutte, billí, kabútar, murgh waghairah ḡaiwánát, ki tumbáre yahán giriftár haiñ, apne ṭaur par kháne píne nahín páte haiñ, isí wáste bímár ho játe haiñ; aur jo ḡaiwán kí jangal men muḡhallá bittabá phirte haiñ, har ek marṣ se maḥfúz haiñ; kyunki kháne píne ke waqt un ke muqarrar haiñ, kamí beshí us men nahín átí; aur ye ḡaiwánát jo tumháre yahán giriftár

hain, apne taur par auqát basar nahin karne páte; kháná bewaqt kháte, yá máre bhukh ke andáz se ziyádah khá játe hain, badan kí riyázat nahin karte, isí sabab kabhí kabhí bimár ho játe hain. Tumháre laṭkon ke bímár hone ká bhí, yihí sabab hai, kí hámilah auraten, aur dáiyán hirṣ se ḡhair munásib kháne, jin par tum apná faḡhar karte ho, khá játe hain, isí se aḡhlát ḡhalíḡah paidá hote hain, dudh bigaṛ játa hai; us ke aṣar se laṛke bad aurat paidá hote, aur hameshah amráz meṇ mubtalá rahte hain; inheṇ marṭon ke báḡ marg i mufáját, aur shiddat i niza, aur ḡham o ḡhuṣṣe meṇ giriftar rahte hain. Ḡharaz, kí tum apne amál kí shámat se in aṣábon meṇ giriftar ho, aur ham in se maḡfúz hain, kháne ke aqsám meṇ tumháre yahán shahd nafistar aur bihtar hai, jis ko kháte aur dawá meṇ istiámál karte ho, so wuh makkhiyon ká luṡb hai, tumhári sanat se nahin. Phir, kis chiz ká faḡhar karte ho! báqí phal aur dáne. Un ke kháne meṇ ham tum sharík hain, aur qadím se hamáre tumháre jad o ábá sharik hote chale áe hain. Jin dinon tumháre jadd i álá, hazrat Adam o Hawá, báḡh i bihisht meṇ rahte the, aur be miḡnat o mashaqqat wahán ke mewe kháte, kisí taraḡh kí fikr o miḡnat na thí, hamáre jad o ábá bhí wahán us náz o niṣmat meṇ un ke sharík the. Jab tumháre buzurgwár apne dushman ke bahkáne se Ḳhudá kí naṣíbat bhul gae, aur ek dáne ke wáste hirṣ kí, wahán se nikále gae, firishton ne niche lákar, aisi jagah dál diyá jahán phal patte bhí na the, mewon ká to kyá dakhal? Ek muddat talak is ḡham meṇ royá kie, áḡhir ko taubah kabul hui. Ḳhudá ne gunáh maḡf kiyá, ek firishte ko bhejá, us ne yahán ákar zamín khodná, boná, písná, pakáná, libás banáná sikhláyá. Ḡharaz, rát din us miḡnat o mashaqqat meṇ giriftar rahte the. Jab kí aulád bahut paidá hui, aur har ek jagah jangal o ábádí meṇ rahne lage, phir to zamín ke rahne wálon par bidat shurú kí; ḡhar un ke chhín liye, kitno ko pakaṛkar qaid kar liyá; bahutere bháḡ gae, un ke qaid o giriftár karne ke wáste anwá o aqsám ke phande aur jal baná banákar darpai hue. Áḡhir ko, naubat yahán tak pahunchí, kí ab tum khare ho faḡhar o murtabah apná bayán karte ho; munázare aur mujádale ke wáste mustajid ho. Aur yih jo tum kahte ho, kí ham ḡhushí kí majlis karte hain, nách, rang

men mashghúl rahte hain, aish o ishrat men auqát basar karte hain, libás fākhirah, aur zewar anwá o aqsám ke pahinte hain, aur un ke siwá aur bahutsí chízen jo ham ko muyassar nahin hain. Sach hai, lekin un men se har ek chíz ke iwaz tum ko aqáb o aqáb bhí hotá hai, ki jis se ham mahfúz hain ! Kyunki tum shádi kí majlis ke iwaz mátam kháne men baiṭhte ho ; khushí ke badle gham uṭháte ho. Rág, rang, aur hansí ke badle, rote aur ranj kheychte ho. Nafis makánon kí jagah, tárik qabr men sote ho. Zewar ke iwaz gale men tauq, háthon men háth-karí, páon men zanjír pahinte ho. Tárif ke badle hajó men giriftár hote ho. Gharaz, har ek khushí ke iwaz gham bhí uṭháte ho, aur ham iu muṣibaton se mahfuz hain ; kyunki, ye miḥnaten aur ranj ghulámon, bad baḥton ke wáste cháhe. Aur ham ko tumháre sháhron aur makánon ke badle, yih maidán wasiá muyassar hai, zamín se ásmán tak, jahán jí cháhtá hai urte hain ; hará hará sabzah daryá ke kináre be taklíf charte chugte hain ; be miḥnat o mashaqqat rizq ḥalál kháte, aur pání laṭíf píte hain, koí maná karne wálá nahin ; rassí, dól, mashak, kuze ke muṭtáj nahin ; ye sab chízen tumháre wáste cháhe, ki apne káandhon par uṭhákár já baja liye, phirte, aur bechte ho ; hameshah miḥnat o muṣibat men giriftár rahte ho. Ye sab nishániyán ghulámon kí hain, yih kahán se sábit hotá hai, ki tum málik aur ham ghulám hain ?

Bádsháh ne insánon ke wakíl se puchhá, ki Ab tere nazdik koí jawáb aur báqí hai ? Usne kahá, Ham men khubiyán aur buzurgiyán bahut hain, ki hamáre dáwá par dalálat karte hain. Bádsháh ne kahá, Unhen bayán kar.

In men se ek shakhs fbrání ne kahá, ki Allátálá ne ham ko anwá o aqsám kí buzurgiyán baḥshin, dín o nabuwat, aur kalám i munazzil, ye sab niámaten aṭá kín. Ḥalál o ḥarám, aur nek o bad se ágáh karke, wáste dukhúl jannat ke, ham ko khás kiyá. Ghusal, ṭahárat, namáz, rozah, ṣadqah, zakwát, masjidon men namáz adá karná, minbaron par kṭubah paṛhná, aur bahut ibádaton ham ko tálim kín. Ye sab buzurgiyán is par dalálat karté hain, ki Ham málik hain aur ye ghulám.

Táiron ke wakíl ne kahá, Agar taammul o fikr karo, to málúm ho, ki ye chízen tumháre wáste ranj o aqáb hain. Bádsháh ne kahá, Yih ranj kis tarah, hai ?

Us ne kahá, Ye sab ibádaten Allátálá ne is wáste muqarrar kí hain, ki gunáh un ke áfú ho jáwen, aur gumráh na hone páwen. Agar ye qawáid i sharáí par ámal na karen, Kḥudá ke nazdík rú siyáh howen; isí kḥauf se ibádat men mashghul rahte hain; aur ham gunáhon se pák hain; ham ko kuchh ihtiyáj ibádat kí nahín jis se ye apná fakhar karte hain. Aur Allátálá ne paighambaron ko un logon ke wáste bhejá hai, jo ki káfir o mushrik, aur gunahgár hain us kí ibádat nahín karte. Rát din fisq o fujúr men mashghul rahte hain, aur ham is shirk o māsí se barí hain, Kḥudá ko wáhid o lásharik jánte hain, aur uskí ibádat men maʿrúf rahte hain. Aur ambiyá o rasúl miḥl ṭabīb o najjúmí ke hain. Ṭabíbon se wuhí log ihtiyáj rakhte hain, jo ki mariz o alíl hote hain. Aur najjúmíyon se manḥús o bad ṭálí iltijá karte hain. Aur ḡhusal o ṭahárat tumháre wáste is liye farz huá hai, ki hameshah nápák rahte ho, rát din ziná aur ighlám men auqát basar karte ho, aur beshtar gindah badan hote ho, is wáste tum ko ṭahárat ká ḥukm hai; aur ham in chizon se kinárah karte hain; tamám sál men ek bār qurbat karte hain, so bhí shahút o lazzat ke wáste nahín, shif baqá i nasal ke liye is amar ke murtikab hote hain. Namáz o rozah is wáste farz hai, ki us ke sabab tumháre gunáh áfú ho jáwen; ham gunáh karte nahín, ham par kyun farz howe. Sadqah zakwát is liye wájib hai, ki tum bahut mál ḥalál o ḥarám se jamá kar rakhte ho, ahli ḥuqúq ko nahín dete; agar ḡharíb o miskín par kḥarch karo, to káheko zakwát farz howe? Aur ham apne abnáe jins par shafqat o mihrbání karte hain; buḡhal se kabhí kuchh jamá nahín karte. Aur yih jo kahte ho, ki Allátálá ne hamáre wáste ḥalál o ḥarám, aur ḥudúd qisás kí áyaten názal kí hain, so yih tumháre ṭálím ke wáste hai; kyunki qalb tumháre tárík hote hain, jihálat o nádání se fáide aur nuqsán ko nahín samajhte ho, isí wáste muállim aur ustád ke muḥtáj rahte ho; aur ham ko, bilá wástaḥ paighambaron ke, har ek chíz se Allátálá kḥabar kartá hai.

Táíron ká wakíl jis ḡharí yih kah chuká, Bádsbháh ne insánon kí ṭaraf dekhkar kahá, Ab aur jo kuchh tum ko kahná báqí ho bayán karo.

Insánon kí jamáʿat se Íráqí ne jawáb diyá, ki Abhí bahut faʿílaten aur buzurgíyán ham men báqí hain, jin se ḡábit hotá

hai ki ham málik, aur haiwán hamáre ghulám hai. Chunáncih zeb o áráish ke wáste anwá o aqsám ke libás, doshálah, kimkháb, harír, debá, samúr, mashrú, gulbadan, malmal, mahmúdí, sahan, atlas, jámdání, doriyá, chárkhánah, tarah tarah ke farsh, qálin, namad, jájam, chándní, us ke siwá aur bahut niámaten ham ko muyassar hai: is se málum hotá hai, ki Ham málik aur ye ghulám hai; kyunki haiwánon ko yih sámán kahán muyassar hai? Uryán, maház jangal men ghulamón kí tarah, par phirte hai. Yih sab KHUDÁ kí bakhshishen aur niámaten hamáre milkiyat par dalíl hai; ham ko láiq hai, ki un par hukúmat kháwindánah karen; jis tarah cháhen un ko rakhen, yih sab hamáre ghulám hai.

Bádsháh ne haiwánon se kahá, Ab, tum is ká kyá jawáb dete ho? Darindon ke wakíl Kalelah ne us ádmí se káha, Ki tum us libás fákhirah aur muláim par, jo itná fakhar karte ho, yih kaho, ki ye tarah tarah ke libás ágle zamáne men kahán the? magar haiwánon se zulm o bidát karke chhín liye.

Ádmí ne kahá, Yih bát tu kis waqt kí kahtá hai?

Kalelah ne kahá, Tumháre yahán sab libáson men náarak o muláim, debá o harír, aur ábresham hotá hai, so wuh kíre ke luáb se hai. Aur kaprá ádam kí aulád men nahín hai, balki hashrát ul árž kí qism se hai, ki apní panáh ke wáste daraughton par luáb se tantá hai, ki járe garmí kí ufat se mahfúz rahe; tum ne bajaur aur zulm us se chhín liyá, isí wáste Allá ne tum ko is ázáb men giriftár kiyá hai, ki use lekar miñnat se tante binte ho, phir darzí se siláte, aur dhobí se dhuláte ho. Gharaz, aise aise ranj o miñnat utháte ho, ki is ko ihtiyát se rakhte, aur bechte ho, ki hameshah isí fikr men ghaltán pechán rahte ho; isí tarah aur libás, ki beshtar haiwánát kí khál bál se binte hai. Khusús libás fákhirah tumháre akshar haiwán kí pasham hote hai, zulm o táddí se un se chhínkar apní taraf nisbat karte ho; is par itná fakhar karná bejá hai. Agar ham is se fakhar karen to zeb detá hai, kyunki Allátálá ne hamáre badan par paidá kiyá hai, ki ham apne satar o libás karen; us ne shafqat o mihrbání se yih libás ham ko atá kiyá hai, ki sardí garmí se mahfúz rahen; jis waqt ham paidá hote hai, usí waqt se Allátálá hamáre badan par yih libás bhí paidá kartá hai; us kí mihrbání se, bemihnat o mashaqqat, yih sab ham ko muyassar hai, aur

tum hameshah dam i marg tak, isí fikr men mubtalá rahte ho ; tumháre jidd i ʔlá ne ʔhudá kí ná farmání kí thí, usíke badle tum ko yih ʔʔáb hotá hai.

Bádsháh ne Kalelah se kahá, ki Adam kí ibtidáe ʔhilqat ká aʔwál ham se bayán kar.

Us ne kahá jis waqt Alláʔlá ne Adam o Hawá ko paidá kiyá, ʔhiʔá aur poshish, miʔl ʔaiwánát ke, un ke wáʔte muhaiyá kí ; chunánchih purab kí ʔaraf, Yáqut ke paháʔ par, ʔhaʔ istiwá ke niche, ye donon rahte the ; jis waqt un ko paidá kiyá ʔirf nange the, sir ke bálon se tamám badan un ká chhipá rahtá, aur unhín bálon ke sabab sardí garmí se mahfúz rahte the ; us bágh men chalte phirte, aur tamám darakhthon ke mewe kháte the, kisi nau kí miʔnat o mashaqqat na uʔháte, jis ʔarah ab ye log is men giriftar hain. Hukm iláhi yih thá, ki Tamám darakhth ke mewe kháwen, magar is darakhth ke nazdík na jáwen. Shaitán ke bahkáne se ʔhudá kí naʔiʔat bhulá dí ; usí waqt sab martabah játá rahá, sir ke bál gir gae, nange ho gae, firishton ne, bamaujab hukm iláhi ke, wahán se nikál báhir kar diyá.

Jis waqt darindon ke wakíl ne yih aʔwál bayán kiyá, ádmí ne kahá, Ai darindo, tum ko lázim o munásib nahín hai, ki hamáre sámhne guftagu karo ; bihtar yih hai, ki chupke ho raho. Kalelah ne kahá, Is ká kyá sabab ? Kahá, Is wáʔte, ki ʔaiwánon men tum se ziyádah sharír o badʔát koí nahín hai ; aur kisi ʔaiwán men tumhári sí qasáwat i qalbí nahín ; aur murdár-kháne men bhí itná ʔariʔ koí nahín hai, ʔaiwánon ke ʔarar ke siwá tum men koí fáidah nahín, hamesháh un ke qatl o ʔhárat men rahte ho. Us ne kahá, Yih kyunkar hai, use bayán kar ? Kahá, Is wáʔte, ki jitne darind hain, ʔaiwánát ko shikár karke khájáte hain, ustakhwán toʔte aur lahu píte hain, bargiz un ke ʔál par raʔm nahín karte.

Darindon ke wakíl ne kahá, ki Ham jo yih ʔarkat ʔaiwánon se karte hain, faqat tumhári tálím se : o illá ham us se kuchh wáqif bhí na the, is wáʔte ki qabl ádam ke, darind kisi ʔaiwán ko shikár na karte the. Jo ʔaiwán ki jangal bayábán men marjátá thá, us ká gosht kháte ; zindah ʔaiwán ko taklíf na dete. Gharaʔ, jab talak idhar udhar se girá paʔá gosht páte kisi jándár ko na chheʔte, magar waqt iʔtiyáj o iʔtirár ke majbúr the. Jab kí tum paidá hue, aur

bakrī, bheṛ, gāe, bail, uṇṭ, gādhe pakarkar qaid karne lage, kisī haiwān ko jangal men bāqī na rakhā, phir ghost unkā jangal men kahān se miltā? Lāchār hokar zindah haiwān ko shikār karne lage, aur hamāre wāste yih ḥalāl hai, jis tarāḥ tum ko iṭṭirār kī ḥalāt men murdār khānā rawā hai. Aur yih, jo tum kahte ho, ki Darindon ke dilon men qasāwat aur berahmī hai, ham kisī haiwān ko apnā shākī nahīn pāte, jaisā kuchh tum se shikoh karte haiṅ. Aur yih, jo kahte ho, ki Darind haiwānon kā peṭ chāk karke lahu pīte aur gosht khāte haiṅ, tum bhī yihī karte ho. Chhuriyon se kāṭnā, ḡabḡ karke, khāl khainchnā, peṭ chāk karke ustaḡhwān toṛnā, bhunkar khānā, ye ḡarkateṅ tum se waqū men ātī haiṅ; ham aisā nahīn karte haiṅ. Agar ghaur o taammul karo, to mālum ho ki darindon kā ḡulm tumhāre barābar nahīn hai, aur tum āpas men apne bhāī bandon se yih ḡarkat karte ho, ki darind us se wāqif bhī nahīn haiṅ, Aur yih, jo kahte ho, ki Tum se kisī ko nafā nahīn pahunchtā hai! so yih ḡāhir hai, ki hamārī khāl bāl se tum sab ko nafā pahunchtā hai; aur jitne shikārī jānwar tumhāre yahān giriftār haiṅ, shirkār karke tum ko khilāte haiṅ: magar yih kaho, ki tum se haiwānāt ko kyā faidah pahunchtā hai? Nuqsān ḡāhir hai, ki haiwānon ko ḡabḡ karke, un ke gosht ko khāte ho. Aur ham se tum ko itnā buḡhal hai, ki apne murdon ko bhī maṭṭī men ḡār dete ho, ki ham khāne na pāwen; ham ko na tumhāre zindon se faidah hotā hai, na murdon se. Aur yih, jo kahte ho, ki Darind haiwānon ko qatal o ḡhārat karte haiṅ, so yih tum ko dekhkar darindon ne ikhtiyār kiya hai; ki Hābīl Qābīl ke waqt se, is waqt talak dekhte chale āte haiṅ, ki tum hameshah jang o jadal men mashḡul rahte ho; chunānchih Rustam, Isfandiyār, Jamshed, Zuhḡhāk, Faredon, Afrāsiyāb, Manúchar, Dārā, Iskandar waḡḡairah hameshah qitāl o jidāl men rahe, aur isī men khap gae. Ab bhī, fitnah o fasād men tum mashḡul ho, tis par beḡayāī se faḡhar karte ho, aur darindon ko badnām karte ho. Makar o bahtān se chāhte ho, ki apnī mālikiyat ḡābit karo: jis tarāḥ tum hameshah jang o jadal men rahte ho, darindon ko bhī kabhī dekhā ki āpas men ek dusre ko ranj dewe;—agar darindon ke aḡwāl ko ḡhub tāammul aur fikr se daryāft karo, to mālum ho, ki ye tum se kahīn bihtar haiṅ.

Insánon ke wakíl ne kahá, Is par koi dalíl bhí hai. Us ne kahá, Jo tumhári qaum men sáhid o ábid hote haiñ, tumháre mulk se nikálkar pahár jangal men, jahán darindon ke makán haiñ. játe haiñ, aur unhen se rát, din, garm suhbat rakhte haiñ, darind un ko nahín chheñte. Pas, agar darind tum se bihtar na hote tumháre sáhid o ábid káheko un ke pás játe? kyunki éalíh aur parhezgár sharíron ke pás nahín játe, balki un se dúr bhágte haiñ, yihí dalíl hai, ki darind tum se bihtar haiñ. Aur dusrí dalíl yih hai, ki tumháre éalím Bádsháhon ko, agar kisi ádmí kí éalah o zahud men shak wáqi hotá hai, us ko jangal men nikál dete haiñ; agar darind us ko nahín chheñte, is se we mólúm karte haiñ, ki yih shakhs éalíh aur mutaqqí hai; kyunki, har ek jins apní hamjins ko pahcháñ leti hai, isi wáste darind éalíh jáñkar, un se térrúz nahín karte. Sach hai, Walí rá walí mai shanásad. Hán, darindon men sharír aur badzát bhí hote haiñ, so yih kahán nahín, har jins men nek bad hote haiñ; magar jo darind, ki sharír haiñ, we bhí nekon aur éalíhon ko nahín chheñte; par badzát ádmíyon ko khá játe haiñ.

Jis gharí darindon ká wakíl is kalám se fāriḡ huá, jinnon ke guroh se ek ḥakím ne kaha, Yih sach kahtá hai, jo nek log haiñ, we badon se bháḡkar nekon se ulfat karte haiñ, agarchih ghair jins howen; aur jo bad haiñ, we bhí nekon se bháḡte, aur badon se jákar milte haiñ. Agar insán sharír o badzát na hote, to ábid o sáhid un ke káheko jangal pahár men jákar rahte, aur darindon se, báwajúd ghair jinsiyat ke, maḥabbat paidá karte? kyunki, inke unke kuchh munásibat záhiri nahín hai, magar nek kḥaṣlat men albattah sharik haiñ. Tamám jinnon kí jamáat ne kahá, Yih sach kahtá hai, is men kuchh shak o shubḥah nahín. Insánon ne har taraf se jo yih lántán suní, niháyat sharmindah hokar, sab ne apná sir jhuká liyá.

DASWÍ'N FAṢL

10.—*Conclusion of the Controversy.*

Jis gharí we is kalám se fāriḡ hue, jin ke ek ḥakím ne kahá, Ai insánon aur ḥaiwánon ke guroh, kaḡrat i kḥaláiq kí márifat se tum gháfil ho, we log jo ruḥání aur núrání haiñ, kí jism se kuchh élaḡah nahín rakhte, unko nahín jánte ho; aur we arwáh mujar-

radah, aur nafûs basîṭah haiñ, ki ṭabqât aflāk par rahte haiñ. Bāṣe unmeñ se, ki guroh malāikah haiñ; we kurah i aflāk par mutaʿiyyin haiñ; aur bāṣe, ki kurah i zamahrîr kî wasât meñ rahte haiñ, we jinnât aur guroh shayâtîn haiñ. Pas, agar tum us khalâiq kî kaṣrat ko daryâft karo, to mâlûm ho, ki insân aur haiwân un ke muqâbale meñ kuchh wajûd nahîñ rakhte; iswâste ki kurah i zamahrîr kî wasât daryâ aur khuskî se dah chand hai, aur kurah i falk kî wasât bhî, kurah i zamahrîr se das hisse ziyâdah hai. Isî ṭarah kurah falk i qamar sab kuroñ se das hisse ziyâdah hai; gharaz, har ek kurah fauqânî ko, kurah taṭtânî se, yihî nisbat hai, aur ye sab kure khalâiq rūhânî se bhare haiñ; ek bālisht bhar jagah bâqî nahîñ hai, ye arwâḥ mujarradah wahân rahte haiñ. Pas, Ai insâno, agar tum un kî kaṣrat dekho, to mâlûm karo, ki tumhârâ guroh unke âge kuchh martabah nahîñ rakhtâ, aur tumhârî kaṣrat o jamāiyat is par nahîñ dalâlat kartî, ki tum mâlik ho, aur sab tumhâre ghulâm; kyunki, sab bande Allâ ke, aur us kî fauj o rayat haiñ; bâzon ke bâzon ke wâste musakh-khar aur tâbî kiyâ hai. Gharaz, jis ṭarah us ne chāhâ, apnî ḥikmatî bālighah se un meñ aḥkām intizām ke jârî kie; har ḥâl meñ us kâ ḥamd o shukr hai.

Ḥakîm jinnî jis waqt is kalām se farigh hua, Bādshāh ne insānon se kahâ, Jis chîz par tum apnâ faḥhar karte ho, us kâ jawâb haiwānon ne diyâ, ab aur jo kuchh kahnâ bâqî ho, use bayân karo. Khaṭîb i ḥijâzî ne kahâ, Ham meñ aur bhî faẓîlaten haiñ, jin se yih sābit hotâ hai, ki Ham mâlik aur haiwân ghulâm haiñ. Bādshāh ne kahâ, unheñ bayân karo.

Us ne kahâ, Allâtâllâ ne ham se bahut niʿmaton kâ wâdah kiyâ hai: qabar se nikalnâ; tamām rûe zamîn par muntashar honâ; ḥisâb qiyâmat; pul ṣarâṭ par chalnâ; bihisht meñ dâkḥil honâ; fardaus, jannat annâim, jannat kḥuld, jannat ʿadan, jannat mawâ, dâr-us salâm, dâr-ul qarâr, dâr-ul maqâm, dâr-ul mattaqîn; darakht ṭubâ, chashmah i salsabîl, nahren sharâb aur dudh, shahd aur pânî se bhare howen; makânât buland; ḥûron kî mulâqât; Kḥudâ kâ qurb: in ke siwâ aur bahut sî niʿmaten Allâtâllâ ne hamâre wâste muqarrar kî haiñ, haiwānon ko ye chîzen kahân muyassar haiñ? Yihî dalîl hai, ki Ham mâlik aur haiwân hamâre ghulâm haiñ. In niʿmaton aur faẓîlaton ke siwâ, aur bhî buzurgiyon ham meñ haiñ, jin ko ham ne mazkur nahîñ kiyâ.

Táiroṃ ke wakíl hasár dástán ne kahá, Jis tarah̃ tum se Allátálá ne wáde nek kie haiṃ, isí tarah̃ tumháre aẓáb ke wáste wáde bad bhí kie haiṃ. Chunánchih aẓáb i qabar, sawál i munkar o nakír, dahahat i ros qiyámat, shiddat hisáb, dozakh̃ meṇ dákhlil honá ; aẓáb i jahannam, jahím, saqar, laẓzá, saír, haṭmah háweh, pairáhan i qitrán pahinná ; sard áb piná, saqúm ke darakh̃t kháná, málík i dozakh̃ ke qarib rahná ; shaitánoñ ke hamsáe aẓáb meṇ giriftár honá ; ye sab tumháre wáste haiṃ, in ke siwá aur bhí bahut se aẓáb o aqáb haiṃ. Aur ham un se bare haiṃ, jaisá ham se wádah sawáb ká nahín kiyá, waisáhi wáid aẓáb ká bhí nahín kiyá. K̃hudá ke hukm se ham rázī o shákir haiṃ ; kisi fēl o ḥarkat se ham ko na fāidah hai, aur na nuqsán : pas, ham tum dalíl meṇ barábar haiṃ, tum ko fauqiyat ham par nahín. Hījāzī ne kahá, Ham tum kyunkar barábar haiṃ, kyunki ham haṭ hál meṇ hameshah báqī rahenge ; agar K̃hudá kí itáat ham ne kí hai, to ambyá aur auliýá ke sáth rahenge aur un logoñ se shūhbat rakheṃge. Jo kí saíd, ḥakím, fāzil, abdál, autád, záhid, ábid, sálih, árif haiṃ ; aur mushábahat un logoñ ko maláikih muqarrabín se hai, kí nekí karne meṇ sabqat karte haiṃ, laqá i rabbání ke mushtáq haiṃ, aur apne ján o mál se usí kí taraf mutawajjih haiṃ, aur usí par tawakkul karte haiṃ, usí se sawál karte aur ummed rakhte haiṃ, aur us ke k̃hauf se darte haiṃ ; aur agar ham gunagár haiṃ, kí uskí itáat nahín karte, to ambiyá kí shafáat se hamárá maḥhlaṣí ho jáwegí. K̃haṣuṣan, nabí barḥaq, rasul beshak kí shafáat se sab gunáh hamáre áfú ho jáwenge. Bád us ke ham hameshah jannat meṇ rahenge, aur firishte ham se yih kahenge, Salám tum par, k̃hush ho, tum, aur jannat meṇ dákhlil ho, hameshah us meṇ raho. Aur tum, jitne guroh̃ haiwánoñ ke ho, sab in niámátoñ se maḥrúm hokar dunyá kí mufáraqat ke bád bilkul faná ho jáoge, nám o nishán bhí tumhárá na rahegá.

Is bát ke suntehí sab haiwánát ke wakíloñ ne, aur jannát ke ḥakímoñ ne kahá, Ab tum ne bát ḥaq kí kahí, aur dalíl mazbut̃ bayán kí, faḥhar-karnewále aisí chízoñ se faḥhar karte haiṃ : lekin ab yih bayán karo, kí we log jin ke ye auṣáf o maḥámid haiṃ, aḥhláq o k̃húbiyán, aur nekiyán unkí kis taur par haiṃ ? agar jánte ho, to mufaṣṣal bayán karo. Sab insánoñ ne ek sáat mutafakkar hokar sukút kí. Kisi se bayán na ho saká.

Bád ek dam ke, ek fázil i zakí ne kahá, Ai Bádsháh ádil, jab ki huzúr men insánon ke dáwe ká sídaq záhir huá, aur yih bhí málúm huá, ki in men ek jamáat aisí hai, ki we muqarrib iláhi hain, aur unke wáste auşáfi hamídah, şafát i pasandídah, aḫlâq malkiyah jamílah, siratín, ádlah, qudsiyah, aḫwál ajíbah gharibah hai, ki zabán unke bayán se qásir hai; aql unki kanuhí şifát men ájjiz hai, tamám wáḥş aur ḫhaṭib, hameshah, muddat alumar un ke wasf ke bayán men pairawí karte hain; par qarár wáqi un kí kanuhi márif ko nahín pahunchte. Ab Bádsháh ádil, un gharib insánon ke ḥaq men, ki ḥaiwánát jin ke ḡhulám hain, kyá ḥukm kartá hai?

Bádsháh ne farmáyá, ki Sab ḥaiwánát insánon ke tábi aur zer ḥukm rahen, aur un kí fārmánbardári se tajáwaz na karen. Ḥaiwánon ne bhí qabul kiyá, aur rázi hokar sab ne bḥafiz anán wuhán se muráját kí.

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